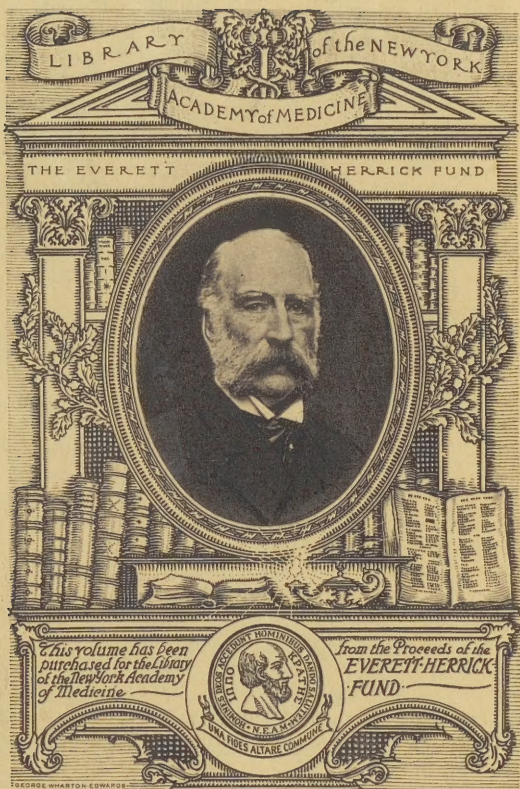


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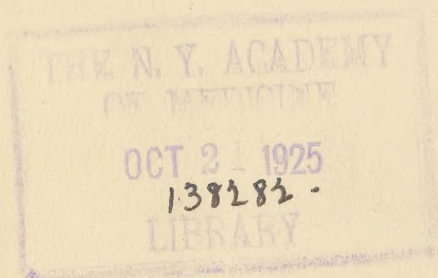
Ethics

A Text-Book for Nurses

By

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G.P. Putnam's Sons
New York & London
The Knickerbocker Press
1925



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THIS BOOK IS DEDICATED

TO

ALL WHO FAITHFULLY FOLLOW NURSING AS A PROFESSION

The writer is indebted, in the final preparation of the manuscript of this book, for the criticism, suggestions and endorsement of Augustus S. Downing, LL.D., Assistant Commissioner and Director of Professional Education of the State Department of Education, Albany, New York.

INTRODUCTION

THE subject of Ethics in nurse training-schools is one of primary importance, both theoretically and practically. In teaching Ethics, the author found it necessary to condense the material gathered from reference books on general ethics to furnish background for the discussion of ethical questions and the teaching of Nursing Ethics. This book is the result of a need recognized from the standpoint of a superintendent of nurses for a text-book to cover the subject of ethics at once broadly and concisely. It is intended to stimulate interest in reading the more detailed books on Ethics.

Nurses have more ethical responsibility than the majority of workers. When a nurse dons her uniform, she must always think of others before herself. The weak, dependent, and helpless, physically and often spiritually, are her charges, and these she must succor by her devoted and interested service. Hers is often the task of preventing the unnecessary administration

of habit forming drugs. The most intimate secrets of human hearts are revealed to her. She is often present at the two great crises of human life. That a nurse should be spiritually minded is a requisite of her sacred calling.

An efficiency record is kept in every training-school office of the character progress made by a pupil nurse and this is kept as a permanent record to be referred to on occasion, even after she has graduated and left the school. A student nurse should be informed as to which qualities she is expected to excel in, for if she knows what is expected of her, she will have a better opportunity to improve.

The author has herein endeavored to make the teaching of Ethics more practical and has suggested methods for obtaining tangible results in character development which have been tried with success by educators. The student is expected to assume the responsibility for improving herself as it is a rather delicate matter for anyone else to do this. The principal of the training-school, therefor, is expected to check results only in her training-school records. In addition to recitations, an introduction of the problem method, and discussion regarding the exercise of meritorious qualities, is advisable. The last fifteen minutes of each hour period in Ethics may be devoted to problems and discussion,

unless more than the required time can be devoted to the study of Ethics.

The author does not write as one who has nearly achieved perfection, but as one who has felt the need of reaching out toward the ideal of always living up to the highest ethical standard. The concentration exercises have yielded results beyond her expectations, especially those dwelling upon health, self-control, confidence, power and harmony.

After a student nurse has been working practically on her character problems for some weeks, she will have a definite opinion in regard to the improvement she is making. A pupil nurse enters training, bringing with her a character and personality which should be enriched, so that by the time she receives her diploma she has become a nobler and finer human being, changed by having altered at least some of her character forming habits. No matter how skilled in nursing technique, or how well-informed in medical and surgical theory a pupil nurse may become, she is only fit to be graduated into the noble profession of nursing if she possesses a firm basis of ethical principles and a responsive conscience to guide her.

CHARLOTTE TALLEY

June 1, 1925.

FOREWORD

"He that o'ercometh shall all things inherit."

ETHICS, or moral science, is the study of the basic principles of right conduct and treats of our moral obligations to think and act rightly. We are the product of our heredity, environment, and our own past thoughts and actions. Since we know that he who does not progress, goes back, we are under a constant obligation as long as we live to improve our minds and characters.

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Ethics

PART I

CHAPTER I

THE ORIGIN AND DEVELOPMENT OF ETHICS

CONSIDERATION for the rights of one's neighbor and responsibility to act for the good of the majority are fundamental principles of right conduct and they are not new, since they had their origin in primitive society. They were evolved from necessity. The gregarious instinct kept men together and they could not live together without restraint being put upon the individual for the maintenance of group life. Certain customs were therefore adopted, such as respect for sex and property rights, and when these were ignored, force was resorted to. Later other methods were employed, such as public approval for right conduct, ostracism for misconduct and ritualism for impressiveness. Different groups of people, such as families, societies, tribes, and groups of similar ages and sympathies, originated new customs which became traditions. This control of conduct was beneficial because

it led to the formation of social habits, but the individual was sometimes hampered in his personal freedom or progress.

Idolic religion, influenced by awe, played its part in the enforcement of what was considered right conduct; there was worship by sacrifice to nature gods and goddesses with human attributes, Jupiter, the king of gods and men, who controlled the thunder, Apollo, the sungod, representing light and reason, and Mars, the god of war, and others, also worship of ancestors, which is still, by some, practised in Japan, and the conception of God by the children of Israel as a God of wrath and vengeance who must be appeased.

The earliest ethical principles of great value were found in Hebrew and Greek literatures, as we learn from the Bible and the writings of Greek philosophers.

While the Greek and Hebrew leaders had to form their own ethical ideals, modern civilization has had the past to refer to as well as having new influences to guide it. Our moral ideals in art and literature owe much to the past, while modern government is founded on ancient Roman government and law, and the Christian Church has its standards derived from ancient times.

The Greek philosopher, Socrates (469-399 B. C.),

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and his disciples were the founders of Ethics as a systematic study. Socrates was the man of action, Plato the man of literature, and Aristotle the man of science. The original function of ethics was to be of practical value. Aristotle, who established Ethics as a systematic science, declared, "It is the function of ethics to act, not to theorize," but these moral leaders did theorize. Socrates and his followers held that scientific knowledge of that which is really good, with the means of acquiring it, is the condition of all excellence and virtue. They described the perfect man in different phases. They conceived of duty as the exercise of justice and charity. For Plato, justice as embodied in the ideal state, was at once the final and complete harmony among natures and their perfect internal adjustment.

The Sophists claimed to teach excellence and virtue by publicly lecturing for money. The Stoics, whose founder was Zeno, a disciple of Socrates, were believers in the repression of all emotion and condemned all personal ends. Their desire was to make happiness independent of external good. Epicurus, on the contrary, advanced the doctrine of Hedonism, that pleasure is the only good.

Christianity brought with it many contradictions of Greek ideas. Sin was considered as an essential

phase of human life, while Socrates and his followers regarded sin, not as such, but only as an erring with respect to the highest good. The Christian idea of self-sacrifice is opposed to the Greek idea that the highest good is in the perfection of the individual. The Christian virtues, love, humility, and pity, took the place of the Greek ideals of justice and charity. Socrates, however, believed in the immortality of the soul and that happiness lay only in right doing.

Neoplatonism came in the third century, an Alexandrian system of philosophy, commerging Jewish and Christian ideas with Greek philosophy and Oriental mysticism.

The middle ages (476 A. D. to about 1500 A. D.), when there were group ideals and clan ideals and class ideals, also left their influence. Two important factors determined the medieval attitude towards life, the religious ideals of the Christian faith and the war-like attitude of the Germanic tribes.

Following the fifteenth century came the modern era, favoring greater freedom of thought, affected by the Renaissance, with the rehabilitation of pagan classical antiquity, and by the Reformation under Martin Luther.

At the head of a long list of modern English moral philosophers is Thomas Hobbes (1588-1679), but it

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was Spinoza, a Dutch-Jewish philosopher, who constructed a system of ethics in his book, *Ethica*, which appeared toward the end of the seventeenth century, founded on the concept of self-preservation advanced by Hobbes. He argues that "Everything, so far as it is in itself, strives to persist in its own being," but that self-preservation is more surely protected by the organization of society, in the form of the state. He showed a two-fold value of knowledge, as an end in itself and a means of freeing us from the bondage to which the irrational man is subjected by his affections.

Other prominent English philosophers followed Hobbes and the later eighteenth century became known as the Age of Reason. There were several schools of thought and much similarity and also difference of opinion. James Mill applied the psychology of association to the explanation of moral phenomena; as an example, praise arouses pleasure and gradually we come to enjoy the modes of conduct that are praised.

The Utilitarian school, so named by John Stuart Mill (1806-1873), the son of James Mill, explains distinctions in value between human modes of conduct by their effects. It defines the morally good as that which is useful. Bentham claimed that good is happiness and happiness of the greatest number.

The French influence on ethical thought at this period was contributed principally by Comte, a positivist (1798-1857). Positivism is a system of philosophy that regards nothing as ascertainable beyond facts of physical science and sense, and divines to be good that which is commanded by law; but it is mistaken in making law the test of the morality of an act.

The Intuitionists found good and bad to be absolute qualities of human acts which could not be explained but could only be immediately perceived and determined.

Wolff, a rationalistic Utilitarian, advised, "Do that which makes you and your state and that of others more perfect and refrain from that which does not." Rationalism derives the binding force of all law from reason, and the rationalistic view asserts that everyone knows what is right or wrong without any experience, in contradiction to the empirical view that we can only know right and wrong from experience.

Kantism was the doctrine expounded by Immanuel Kant (1724-1804), a German philosopher, which held that the moral worth of acts is absolutely independent of their effects, that it is determined solely by the intention, and he assumed reason to be the ultimate basis of obligation. He emphasized duty and the supreme

value of character, also the significance of a society in which every member is at once sovereign and subject.

In the nineteenth century, ethical controversies centered around the Darwinian theories of evolution. Theretofore there had been comparative isolation in ethical thought, from great and even contemporary movements. The problem of morality was approached from the viewpoint of its gradual development in mankind. T. H. Huxley wrote *Evolution and Ethics* and Herbert Spencer his *Data of Ethics*.

Kant's valuable contribution to ethical thought was followed in Germany by Speculative Philosophy; Ethics was treated as a mental science or philosophy of history by Hegel. There was an underrating in this of what Kant regards as the truly moral element, the good will.

Schopenhauer's philosophy of Pessimism and Speculative Philosophy were followed by a period when ethics received no new impetus and very little attention in Germany.

Guyau, a French philosopher, in the last half of the nineteenth century, in stating that the approval of moral acts and the condemnation of anti-social ones had been developed from the remotest past by virtue of social life, claimed that these had been prompted in

man by instinctive justice and that feelings of love and fraternity had acted in the same direction.

A number of valuable books on the subject of Ethics were published in the last decade of the nineteenth century, among them are Dewey's *Outlines of a Critical Theory of Ethics*, T. Mackenzie's *Manual of Ethics*, *Principles of Ethics* by Bowne, and *A System of Ethics*, by Fredrich Paulsen.

At the beginning of this century, William James, Professor of Psychology at Harvard University, developed the theory of Pragmatism, which holds that the supreme test of not only all hypotheses but all ideas, is expediency, and that the pragmatic conception of the good is that practical results are the sole test of truth. James states that the founder of Pragmatism was John Stuart Mill, and he frequently quotes Dewey and Schiller, other pragmatists, but we go to James' works, *The Will to Believe*, *Pragmatism* and *The Meaning of Truth*, for the fullest exposition of this subject.

Josiah Royce, who succeeded James at Harvard University, and who was formerly his pupil, declared that while there are many moral concepts, we require a guiding principle in Ethics, and in his book, *The Philosophy of Loyalty*, he gives one such principle, which we may apply to any ethical problem, by de-

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termining where our greatest loyalty lies and subordinating our will in platonic fashion to the will of the majority, the family, the state, some cause, or God, or to loyalty itself.

Dewey and Tufts' *Ethics*, also published about this period, is a valuable book in which social ethics receives due consideration. Recently published is an *Ethics* by Prince Kropotkin, in which it is illustrated that Nature is not a-moral, as was claimed by Darwin and Spencer.

SUMMARY

Ethical principles had their origin in primitive society since they were found to be essential to the maintenance of group life which was due to the gregarious instinct in man. Public approval, ritualism, ostracism and force, were methods employed to influence what was considered right conduct as formulated by the beliefs, customs and traditions of different social groups. Social habits were thus formed to the general advantage, but individual freedom was hampered. Religion aided in the enforcement of what was considered ethical through fear of punishment. The first written ethical principles of great value were found in ancient Hebrew and Greek literatures; in the Old Testament and in the writings of the Greek philos-

ophers. Socrates and his disciples made a systematic study of Ethics. The ancients were obliged to formulate their own ideas of morality while modern civilization is influenced by both the past and the present in the conception of what is ethical. With the coming of Christianity new ideas of morality were introduced. Love, humility, pity, and self-sacrifice replaced the Greek ideas of justice and charity, and the complete perfection of the individual as the highest ideal. Neoplatonism, a philosophy commingling Christian, Jewish, Greek and Oriental ideas, was advanced in the third century. The influences of the Middle Ages in the modern period were clan and class ideals and the ideals of the Christian Church and German Militarism. The modern era, beginning with the sixteenth century, influenced by the Renaissance and by the Reformation, favored greater freedom of thought. Beginning with Thomas Hobbes in England, in the seventeenth century, a long line of moral philosophers discussed and wrote upon questions of ethical philosophy. The eighteenth century became known as the Age of Reason. James Mill advanced the theory of the psychology of association in regard to moral phenomena. Kantism, an important doctrine expounded by Immanuel Kant (1724-1804), held that the moral worth of an act is independent of its effect and determined solely

by the intent of the individual and he assumed reason to be the basis of moral obligation. The Utilitarian school, so named by John Stuart Mill, explained distinctions in value between modes of conduct by their effects. It defined the morally good as that which was useful. The doctrines of Positivism, Eudomonism, Empiricism, and Intuitionism were also advanced in the eighteenth and nineteenth centuries. At the beginning of the nineteenth century the theory of evolution was applied to morality, presenting the idea of its gradual development in man. Guyau, in the last half of the century, claimed that justice, love, and fraternity were instinctive in man as were the approval of moral acts and the condemnation of anti-social ones, and that these had been developed from the remotest past. A number of valuable books on the subject of Ethics appeared at this period. At the beginning of this century William James developed the theory of Pragmatism which claims that the true is the expedient in the way of thinking. Josiah Royce wrote upon the principle of Loyalty and Dewey and Tufts' *Ethics* appeared. An *Ethics* by Prince Kropotkin has recently been published which illustrates that Nature is not a-moral as was claimed by Darwin and Spencer.

CHAPTER II

MODERN IDEALS AND STANDARDS

ETHICAL ideals are conceived as a result of past experience; from the contribution of preceding ages and our personal lives. The accepted moral principles today have evolved from the past and these are constantly being modified and added to. Moral worth and goodness today do not mean exactly what they did yesterday and tomorrow will bring new changes. Independent thinkers who have the courage to be pioneers in morality establish their ideals in the face of tradition and custom.

Much as it still leaves to be desired, the average ethical standard today is higher than in the past. The modern theory of life is influenced by Greek morality, Old Testament laws and Christian ideals. Five great philosophies from the birth of Socrates to the death of Jesus were the Epicurean pursuit of pleasure; the Stoic law of self-control; the Platonic plan of subordination; the Aristotelian sense of proportion; and the

Christian spirit of love. The Greek ideal seeks for the source of morality in man himself, while religion holds that morality is inspired in man from a Divine source. Positive law (a rule for the public), has taken the place of custom in the control of conduct and the external control of force has been replaced by the moral control of duty.

Ethics has evolved to where, from conduct arising from instincts and necessities, and those regulated by a standard set for us, our judgment comes into play, and even when we conform to a rational standard, we judge and often seek to change the standard. This change is beneficial or otherwise, depending upon whether the individual chooses the good and the right and seeks a moral progress in which all may share, and conceives of an ideal for which he earnestly strives.

Fear no longer plays the major rôle in religion to-day, any more than it does in ethical conduct, and yet, although one's conduct may be ethical without religion, the source and end of the moral ideal with the majority of mankind is to be found in our conception of God.

In the ideals of the Church, there are contrasting elements. The idea of man as weak, finite, sinful, with a spiritual life not of this world and renunciation as a virtue, is being met by the idea of man as partaking of the divine, seeking for God within himself,

and finding himself as God's co-worker, and entitled as a child of God to both material and spiritual power here and now.

Men are increasingly desirous of doing their own thinking, but this has not necessarily led away from religion, rather has it broadened all religious viewpoints and led to a tolerance toward those who hold different beliefs. Spiritual values have not been ignored even when reason has demanded to investigate the laws of nature and of life.

Through a higher sense of justice, the aristocratic ideas of the Middle Ages have gradually been modified and while there is as much respect for personal dignity, this is no longer confined to those in high places, and there is less ceremony connected with it. There is more "noblesse oblige" from royalty and less insolence toward so classed inferiors. Chivalry no longer demands that a man risk his life or that of his enemy to avenge a personal affront. Charity now has a rival called Social Justice. Divorce is now granted not only to those in high places, but to all whose marriages have failed, unless prevented by their religion. While there is still a higher value placed on woman's chastity than on man's, the equal standard for both sexes is gaining ground.

Woman, though not the physical nor mental counter-

part of man, has gained a place of equality with him. In practically every European country and in all the United States, women vote and are counted as citizens. Moreover, they are appointed to official government positions and they must be reckoned with politically. Practically all vocations and professions are open to women. Unfortunately the ratio of divorces over marriages is steadily increasing. It naturally follows that if women's interests take them outside of the home, fewer of the higher type of women will raise families of normal size. A woman's most valuable contribution to life is still the bearing and proper rearing of future citizens. Motherhood is still the highest function of woman and it is a career demanding the very highest qualities of mind and heart.

Some modern ethical advances have been the abolition of judicial torture, prison reform, improved care of the insane and defective, increased provision for hospitals and asylums, the establishment of charity organizations, and child welfare work, and of social settlements, and sympathy extended to the animal world.

The tendency is everywhere today toward democracy, and monarchies are gradually being replaced by political democracies. When the Puritans accepted liberty and equality as part of their creed, and when

the founders of the United States declared that all men are entitled to "life, liberty, and the pursuit of happiness," sentiments were voiced which are well established today, although several wars have been fought to defend them. The World War brought about a more democratic spirit than previously existed.

Democracy, however, is not realizing all its ideals. Government by political parties in republics still leaves something to be desired. Legislation is sometimes passed which the majority do not want or approve. Profiteering, political corruption, trusts that hamper fair competition, and unsatisfactory industrial conditions create a spirit of unrest, without any salutary remedies being applied. There would be fairer distribution of economic power if wages should be raised by a firm or corporation in proportion to its profits, and workers be given an interest in the management of business. Industrial peace will have to be brought about by cooperation between capital and labor.

Modern ideals are high, but public opinion does not accomplish what it should unless supported by effective action. All right thinking people should work for economic justice and for peace, to prevent a return to barbarism. Ancient Greece and Rome perished because selfishness triumphed over public spirit. Christianity alone saved the remnants of their civilization.

We are confronted today with a similar problem. Bolshevism and Kultur are a serious menace to our civilization, even to our very existence.

Moral progress has not kept pace with that of education, wealth, liberty, and invention. Bolshevism, in the name of justice and equality, is trampling both in the dust. A government has been set up in Russia by men lacking even the rudiments of morality, and it expects to be recognized by respectable nations. Tyrannical and oppressive, executing the clergy, and all who do not accept Communism, excluding all who profess any religion from a voice in the government, this government treats labor, which it was supposed to benefit, shabbily; wages are low, and strikes not permitted.

Kultur could lead the world where it is appalling to contemplate, perhaps to the annihilation of human life from the face of the earth through warfare. The inventions of science have brought us where easily and almost before conditions could be realized, if morality were not to restrain us, we could be led through the gospel of might being right, into another world war which would be the last, because man would not longer exist on this earth.

The opinion of the amoralist, who claims that peace would bring ennui, and he who declares that there will always be war because the fighting spirit is derived

from a natural instinct, fail to realize that the abolishment of war need not mean the suppression or elimination of the fighting instinct because nations were no longer willing to slaughter each other. The time has come when man, if he must fight, should fight for a moral principle. There is interest in a contest of wits, and the present problem of solving the question of arbitration to the end of a fair adjustment of differences, presents as stimulating a struggle as war, to the individual and nation sufficiently interested in the good of humanity to fight for peace.

The World War made a strong appeal to material force. The spiritual benefit is at present being overshadowed by material considerations. Many of our ideals have been affected by the late war. Personal ideals of efficiency, courage, endurance, progress, health, wealth have been augmented, but fineness, culture, honesty, sympathy, justice, appreciation and self-sacrifice have lost ground.

The superman considers himself above conventional ideas of right and wrong. The question is, does he substitute a better morality which he follows?

All individuals crave liberty today as never before—men, women, and children alike. Nations show a like independence. But the individual conscience and the national conscience must come to the fore and assert

themselves, and that soon, so that we shall not fall into moral error beyond retrieval.

SUMMARY

Past experience, personal and historical, furnishes the seed for the conception of modern ethical ideals. Morality is influenced by changing conditions and new ideals are established by independent moral thinkers. The ethical standard today, in some respects, is higher than in the past. The four great Greek philosophies, the Old Testament laws, and Christian ideals form the base of modern morality, the ethical ideals of a later period all being traceable to one of these several sources. Positive law has supplanted custom, and moral control has replaced control by force. Reflective morality is more frequently exercised, and this is beneficial when guided by conscience toward the realization of an ideal. Religion, which is no longer dominated by fear, and which has changed and broadened in many respects, usually furnishes the inspiration for ethical conduct. The aristocratic ideas of medieval times have gradually been modified and justice and liberty have constantly gained ground. Woman has been given an equal place in the world with man. Motherhood is still, however, the highest function and career of women. Many reforms of a humane

and charitable nature have become established. Democracy is increasing, but certain evils are present in a democratic form of government. Cooperation is needed between capital and labor. Moral progress has not kept pace with advances in other directions. Bolshevism, which is lacking in both moral and religious principle, and Kultur, which believes in and acts upon the theory that might is right, are a menace to civilization today. The time has arrived when if men must fight they should fight for moral principle, and mentally not physically. The World War has had the effect of strengthening some of our ideals and obscuring others. He who ignores conventional ideas of morality is only excusable when he substitutes something better. The individual and national conscience will have to be exercised soon, to save our civilization, for this is necessary to the establishment of economic justice and the abolishment of war.

CHAPTER III

INDIVIDUALISM

THE progress of civilization has made for the higher development of the individual. We think of savages as free, but they are restrained by customs and conventions of the tribe, and because there is little variety and progress in primitive life, the study of the psychology of savages reveals few distinctive personalities. The development of individuality is favored by a complicated and comprehensive social existence in which the powers of the individual may be fully exercised, and in which he must think for himself.

In medieval times the scholar Abelard, in first treating Ethics as a separate study, wrote that the essence of the moral act was in the intent of the will and that the criterion of judgment was the agreement or disagreement with individual conscience.

A craving for personal freedom characterized the Renaissance and also the eighteenth century. The lat-

ter period, called the Age of Reason, greatly favored the growth of individualism. Adam Smith contended for greater individual freedom for the betterment of both social and personal ends; in the encouragement to wide diversification of occupations and thus of services and the supply of kinds of goods society required, in the stimulation of active and forceful character and the promotion of freedom and responsibility.

His opinion has been justified and individualism has contributed to progress and invention, and with education and science, to the greater production of wealth.

In the nineteenth century the emphasis was placed on the common good, and the good of society became the supreme moral consideration. During this period, however, education came to be regarded as a necessity and a right, and we are tending toward a time when higher education will be so considered for all who are mentally capable of acquiring it.

The progress in industry, commerce, and art have assisted in the growth of individuality by furnishing a greater choice of vocations and advantages, and by raising the question of justice regarding present social methods of distribution.

At the present time both the good of society and the welfare of the individual receive consideration, and the opportunities for personal advancement in every class

of society have never been so great. Yet conditions are not so ideal but that the problem presents itself of how to bring about a more truly ethical state of society, one in which the welfare of all will at the same time provide for the fullest development of the individual.

While every individual possesses reasonable political and personal rights, freedom, and responsibility, and has the power to control his own life and pursue his own ends, and express his own opinions, and so is formally free, unfortunately he is not always free in the sense that he is able to choose what he would do, since sometimes the pressure of present needs may give him no choice.

The ideal of individualism is justice. It should be democratic, for all, and not aristocratic, for the few. All should be able to share in such freedom and progress as will ethically enrich their personalities.

In an ideal state, no individual would have to sacrifice himself for the common good, but he would be able to find the highest self-realization and self-expression in self-chosen service beneficial to society.

Yet a person may prefer to sacrifice his individual ends to society, in fact the greater the spirit of the man the more prone he will be to do just this. How barren the world would be without the inspiration furnished by those leaders; scientists, patriots, and

statesmen, who have followed the example of Socrates, and cheerfully put aside material and personal aims and interests for the good of society. In this country alone, we pridefully remember the personal sacrifices of many of our great presidents. Certainly the higher welfare of self expands to include the welfare of society.

Dewey and Tufts say, "The individual has been so successful in asserting rights that it is apt to forget that there are no rights morally except such as express the will of a good member of society."¹

It is through his social environment that man comes to full self-realization. The instincts of self-preservation and self-assertion are accompanied by the social instincts of sympathy for his fellow beings and those of social aid.

There is often a difference between the social question of what it is customary to do and the moral question of what the individual should decide that he ought to do.

Moral principles are intended to be a guide to the individual by which he may analyse what is the right course of action and what is the wrong one in any given situation.

The proximate, or immediate ends of each consciously moral individual may be his own, with con-

¹ Dewey and Tufts, *Ethics*, Henry Holt and Co.

sideration given to the rights of others and to his necessary social adjustment, but his ultimate ends should be for the good of society.

SUMMARY

The development of the individual is favored by a high degree of civilization. The individual conscience as a criterion of judgment was first recognized in medieval times by the scholar Abelard. Desire for personal freedom has been progressive through the ages. It was stimulated by the Renaissance and by the Reformation, fostered by the Age of Reason, emphasized principally in the eighteenth century, but not wholly neglected in the nineteenth century when the right to education became regarded as universal. To-day the individual is freer than ever before. Progress in industry, commerce and art have favored the growth of individualism, and in turn individualism has contributed to progress and to invention and wealth. Individualism should be for all and not for the few. That everyone should have the opportunity for the highest ethical development, is an ideal still to be realized. There are, however, as has been pointed out by Dewey and Tufts, no rights morally except such as express the will of a good member of society. The greater the individual the more he will be prone to sacrifice him-

self for the benefit of society. Individual conscience should rise above convention, guided by a moral principle toward an ideal. The proximate ends of a moral individual may be his own, but his ultimate ends should be for the social good.

CHAPTER IV

SELF AND OTHERS IN ETHICAL CONDUCT

THE relation of our regard for ourselves and our regard for others as the motive of conduct, has been a much discussed subject in Ethics for the past three centuries.

From the view that "man naturally acts from purely selfish motives and that morality consists in an enforced subjection of self-love to the common social order," to the view that "the individual's interests are naturally in subjective ends which primarily are neither egoistic nor altruistic and these ends become either selfish or benevolent at special crises at which times morality consists in referring them equally and impartially for judgment to a situation in which the interests of self and others are involved, that is, to a common good," there are several opinions as to man's primary interests and the part which morality plays in their adjustment.¹

¹ Dewey and Tufts, *Ethics*, Henry Holt & Co., has been quoted.

Hedonism, or Epicureanism, the doctrine of certain Greek philosophers, that pleasure is the only good, in an ethical sense means gross self-interest and self-indulgence. Kant demands the complete subordination of desire to duty as a motive of action.

"So far as the individual man becomes a conscious individual and comes to know where he is and what he is doing and what he wants, he becomes never less self-regarding but more so. That very knowledge which shows the individual himself shows him also that he is living in a world with other persons and things whose mode of behavior and whose interests determine for him conditions through which his own interests are realized. . . . In a community of conscious beings, the personal interests of the several individuals are so far strictly coordinate so that each is necessarily committed to a consideration of the ends of each of the others."¹

Hobbes said, "The voluntary act of every man is some good to himself," but his contemporary, Shaftesbury, said, "It is hard to believe that no allowance should be made for the better and more enlarged affections; that nothing should be understood to be done in kindness or generosity, nothing in pure good nature or

¹ *Individualism*, Warner Fite, Longmans, Green & Co.

friendship or through any social or natural affections of any kind."

Kropotkin said, "The impulses of self-preservation and self-assertion are accompanied by instincts of sympathy for fellow beings and mutual aid." ¹

Guyau said, "Self-sacrifice takes its place among the general laws of life. It is not a mere negation of self and personal life; it is life itself raised to sublimity."

It is natural and right that one should make the most of oneself, physically, materially, mentally, and spiritually. One must strive to excel others and one's past self in order to be socially efficient, with careful regard for fairness, honesty, and self-respect, which will not permit exploitation, oppression or injustice to the weak. The higher welfare of self must include the welfare of all others who are concerned.

Epictetus enunciated the Golden Rule, saying, "That which thou would'st not suffer thyself, seek not to lay upon others." ² The Bible makes the rule more positive; in the Old Testament it is, "Thou shalt love thy neighbor as thyself" and in the New Testament, "Whatsoever ye would that men should do unto you, do ye even so to them." This principle was not in-

¹ *Ethics*, Prince Kropotkin, The Dial Press.

² Confucius also (551-478 B. C.). *The Ethics of Confucius*, Miles Dawson, G. P. Putnam's Sons.

tended to be literally applied, since what may be best for us may not be best for our neighbors. We should do what we would wish done, were we in our neighbor's place, which requires that we give thought to the question and use our imagination for his benefit.

Royce interprets our duty to our neighbor as treating him with justice and benevolence; benevolence concerning itself with the inner life of those whose private good is affected.

There is no fixed standard of unselfishness. Any question of self-sacrifice must be decided on its merits and by applying the Golden Rule or the rule of Loyalty. That one should deprive himself or herself of expensive clothing to assist in educating one who has a personal claim, is commendable self-sacrifice. That one should sacrifice health or talent or opportunity for another who has equal claim because he selfishly expects it, when no real good would be accomplished thereby, is weakness.

When we consider those whom we love before ourselves, we are sometimes doing the easier thing, as in the case of mother and child. The lower animals even sometimes sacrifice their lives for their offspring.

There is bound to be conflict between our physical, social and spiritual impulses. We cannot be called unselfish when we sacrifice one thing that is to our inter-

est for something else which is of greater interest to us.

No one can be called unselfish unless he is acting of his own volition. True unselfishness lies in doing for others that which it is not easy to do, because we are putting duty before desire. We are unselfish when we do a kindness for those in whom we have no personal interest.

In doing for others we are unselfish when we desire to make them happy and not when we act as we do in order that they will be pleased with us.

Our duty to ourselves occasionally comes first, in the light of the knowledge that if we neglect our own interests, someone else will have to care for them. It is reasonable that we should consider our own health, mental faculties, and affections, but that in so doing, we should not over-emphasize our own objects and ends to the exclusion and neglect of a consideration of others.

If one is in the habit of concentrating on himself, his immediate family and friends, his own property and physical comforts, he should try to interest himself in his neighbors and outsiders. When this has been accomplished, he should serve in some way persons whom he may never see and help causes which may never affect him personally. Altruism and philanthropy, however, will not suffice as a substitute to off-

set a narrow personal selfishness in disregarding the rights of others.

We not only should not injure anyone, and seek to do good to others, but we should only desire such good for ourselves as will be good for all concerned.

Just as conscious regard for self is not necessarily wrong, so conscious regard for others is not necessarily right. If our unselfishness weakens others or makes them egotistic, it will only prove harmful.

In Goethe's story of Faust, the hero learned at the end of his long journey through life that the highest good, for which he had been constantly seeking, lay in rendering such service to others as would help them to help themselves.

SUMMARY

The subject of our relative regard for self and that for others has been discussed in Ethics for the past three centuries. There have been many differences of opinion expressed by ethical authorities as to whether man's instincts are primarily egoistic or altruistic. Self-regard is right when the interests of others concerned are also considered. The Golden Rule, which is an ethical principle of primary importance, is to be found in both the Old and the New Testaments, and all ages, countries and sects have subscribed to this

principle; it was enunciated by Epictetus, the Greek Stoic. This principle or the principle of Loyalty may guide us in deciding a question concerning our duty to others which cannot readily be decided on its merits. Conduct which benefits those whom we love and that influenced by our highest interest, even when this entails certain sacrifices, is not necessarily unselfish. We are, of course, only unselfish when we act voluntarily. We are unselfish when we sacrifice personal desire to duty. When we act for the happiness of others regardless of any personal relations with them and also when we act so as to bring happiness only and not in order to gain credit for so acting, we are truly unselfish. Our duty to ourselves sometimes comes first, in order to avoid our becoming dependent upon others. We ought to continually enlarge our sphere of interest in others until eventually we become willing to assist persons and causes which do not touch us individually, although altruism in the larger sense will not offset selfishness in the closer personal relations which are important. We ought to desire only such good for ourselves as will benefit everyone concerned. Conscious regard for others is only good when it improves them. According to Goethe's story of Faust, the highest good we can do to others is to help them help themselves.

CHAPTER V

JUDGMENT, WILL, AND HABIT IN ETHICAL CONDUCT

KANT declares that we must lead a moral life because it is the demand of reason. Moral judgment is shown in some form even among the animals. One instance is that of a bird who stole a straw being attacked by a whole flock. A crocodile will carry out a vendetta against a man who has killed a crocodile. Young animals have rules in play, taking turns for instance, and not really hurting when they fight. Dogs show plainly that they are able to distinguish between right and wrong in accordance with what they have been taught. A picture on a magazine cover showed a very small puppy lying in the middle of his master's bed and a torn glove was on the floor; a man was pictured coming upstairs and the expression on the little dog's face, as he heard his master's step, was ludicrous in its expression of guilt. Savages show ap-

probation for that which strengthens and they punish for that which weakens the tribe.

Although conscience is said not to arise in human beings before the age of eight or ten, this means in the sense of feeling remorse, for children readily learn to exercise moral judgment.

We first learn to judge the actions of others but we soon learn that our own actions are judged. We then make ourselves both the judge and the judged. We may pass judgment in the light of how our conduct may appear to others, but our own conscience is that to which we should finally appeal.

There is always an object of the moral judgment and a subject of the moral judgment. The object is voluntary action and the subject is the point of view from which the action is judged to be good or bad. This may change upon reflection, as we may judge any action, our own or that of others, in one way when it occurs and in another way later. Our disapproval of the conduct of another depends largely upon the extent of our sympathetic interest in him.

The goodness of an action is determined by the goodness of intention and the goodness of the agent by the rightness of his motive. We may judge an action or actions or we may judge the agent. We judge a man's character by "the degree in which the total

content of his moral consciousness tends toward the realization of the highest good.”¹

Personal or reflective morality, as distinguished from customary morality, requires discrimination, imagination, sympathy and knowledge for its proper exercise. One may have natural ability in making wise decisions but practice will lead to improvement. Right thinking, right feeling, and right doing are necessary for the accomplishment of right purposes. In reflective morality, morals are differentiated from manners, conscience is substituted for custom, and principles for rules of conduct. Manners may be superficial, true morality cannot be. Custom may be right, but conscience may point to a higher ideal. A principle of conduct refers to a general truth as distinguished from a rule in the sense of an order given. The Golden Rule is thus not a rule, but a principle, since it is not to be obeyed literally, but applied with discrimination.

In deciding any moral question it is necessary for us to consider our essential relations, which are to God, to our fellow-men, and to ourselves. Means as well as ends have to be considered. Prejudice and strong emotion should be overcome before making decisions. Until all the facts are obtained, judgment

¹ Mackenzie's *Manual of Ethics*, Noble & Noble.

should be suspended. Since it is difficult to know even one's self, we must realize that we cannot truly know another therefore we should always be more tolerant toward others than toward ourselves.

The moral judgment in its highest form has reference to men's motives, intentions, and characters, while positive law deals only with objective acts. Conflicts are apt to occur when positive law is added to custom and moral law is added to positive law. Even when there is an appeal to individual conscience, contradictions are apt to be found. Then we must finally resort to reflective analysis.

There may be an encounter between a duty and a right; where there is a moral obligation, there is a duty; where there is no moral obligation, there is a right. Duties may conflict, such as the duty of being generous with that of being economical; the duty of being honest with that of being kind; or the duty to a friend with that to public interest. Moral judgment has developed from ideas pertaining to circumstances of groups and nations to ideas that have a universal application. Concrete questions must be solved on their merits and by applying the principle involved.

A principle of conduct formulated by Kant to fit any situation lies in the imperative, "So act that the maxim of your conduct could become a universal law."

Man is free; that is he has the power to will a thing or not to will it, or to will the opposite. By free will, we mean the power to choose what is good or what is harmful. Human will is the highest point reached in the development of mankind.

Through self-knowledge, we must decide whether our purpose is within the range of the possible. If it is and it is a right purpose, we should be positive, confident, since the individual will is often a mode of expression for the Divine Will. Pragmatism teaches that faith in success can nerve one to bring success about and to justify itself by its own operation.

There are three stages in any act of will,—Conception, Intention and Execution. A person may wish for some end which he is unwilling to bring about or he may will something which he does not bring about. When we will a thing, we have intention, resolution or purpose in regard to it. This alone does not make it effective, because we may swerve from our purpose. Conditions may change or other influences receive our consideration. Will power depends upon the habit of fixing the attention upon the object to be attained and refusing to be swayed from our purpose. Decisions and acts in accord with our inclinations are accomplished more easily than those that are not. One must exhibit some strength of character and re-

new his intention when necessary if he would accomplish purposes that are difficult.

A narrow minded person and an unsympathetic one often appear the strongest willed, because they have fewer considerations to alter their opinions. A high minded person should therefore make very careful decisions and abide by them as often as possible. Sentiments which do not result in action are weakening and harmful if given too free play.

When our passions and emotions are directed by the will into higher channels, they are said to be sublimated.

Disposition and temperament are mostly inherited, but character is made. The will is freer with regard to self-development than in any other regard. Our purposes may be frustrated by events over which we have no control, or by persons too unscrupulous for us to emulate, but we have the power to decide how we shall take defeat and what type of person has been defeated. We have the opportunity of acquiring courage to try again and faith that the next time we shall win.

One of the most important functions of the will is its use in the formation of right habits and the elimination of wrong ones. Habit in a moral sense is closely connected with willing. Certain actions are

chosen as right and willed. That which has become habitual, tends to become agreeable, spontaneous and often times unconscious.

According to Aristotle, the main thing in the moral life is the establishment of good habits. He also says that habit must be accompanied by sound practical judgment. He declares that "Virtue is a kind of habit."

The word "Ethics" is derived from a Greek word, meaning custom, which pertains to character; the word "morals" is from the Latin, "mores," habits.

"Seize the very first possible opportunity," said William James, in his *Principles of Psychology*, "to act on resolutions you make, and on every emotional prompting you may experience in the direction of habits you desire to gain.

"In the acquisition of a new habit or the leaving off of an old one, we must take care to launch ourselves with as strong and decided an initiative as possible.

"Never suffer an exception to occur until the new habit is securely rooted in your life. Keep the faculty of effort alive in you by a little gratuitous exercise every day.

"Habit simplifies our movements, makes them accurate and diminishes fatigue. Habit diminishes the conscious attention with which our acts are per-

formed. Not only is it the right thing at the right time that we do involuntarily, but the wrong thing also, if it be an habitual thing.

"In habitual action, the only impulse which the intellectual centres need send down is that which carries the command to start. Habit depends upon sensations not attended to. . . but that they are more than unconscious nerve currents seems certain, for they catch our attention if they go wrong.

"A strictly voluntary act has to be guided by idea, perception, and volition, throughout its whole course. In habitual action, the brain and mind are set comparatively free.

"The great thing in all education is to make our nervous system our ally instead of our enemy. . . . For this we must make automatic and habitual as early as possible as many useful habits as we can.

"If the period between twenty and thirty is the critical one in the formation of business habits, the period below the age of twenty is more important still for the fixating of personal habits.

"The way to cure a wrong habit is by the substitution of a right one." ¹

Habits are economical of time, since they enable us to act quickly and use our minds for other purposes.

¹ *Principles of Psychology*, William James, Henry Holt & Co.

There is danger, however, even in the practice of good habits of our becoming mentally lazy or so wedded to a fixed way of performing some action that we are loathe to change it for a better method.

Mental habits are as important as action habits. We should form the habit of thinking only worth while thoughts and eliminating all others, since what we think habitually influences our character and *what we are determines what we do*.

SUMMARY

Reason demands that we should lead a moral life, according to Kant. Even animals show evidence of moral judgment. Savages approve that which strengthens and punish that which weakens the tribe. Children readily learn to exercise moral judgment. We first learn to judge others, then we learn that our own actions are judged, and then we pass judgment on our own conduct, first according to how it appears to others and then in the light of conscience. The object of moral judgment is voluntary conduct and the subject of the same is the point of view from which the resulting action is judged. An action is judged by goodness of intention and the actor by the rightness of his motive. We judge a person's character by the extent to which his predominant mental atti-

tude tends to the realization of what is ethically highest. Reflective morality necessitates the exercise of discrimination, imagination, sympathy and knowledge. Practice leads to improvement in making wise decisions. Morals must be differentiated from manners, conscience from convention, and principles from rules of conduct. Right thinking, right feeling and right doing, are necessary to the accomplishment of right purposes. The Golden Rule is a principle and not a rule since it has to be applied with discrimination. Our essential relations require consideration in deciding moral questions. Means have to be considered. Prejudice, emotion, and one-sided conclusions should not hamper us in making fair decisions. There may be conflict between positive law and moral law, between a duty and a right, or between duties. Reflective analysis guided by a moral principle is resorted to in deciding difficult questions of moral conduct. Kant's principle of ethical conduct is, "So act that the maxim of your conduct could become a universal law."

Our wills are free in the sense that we may choose what is good or what is harmful. The human will is often a mode of expression for the Divine Will. Pragmatism teaches that faith in success may bring about success. The three stages of the will are Conception, Intention and Execution. Strength of pur-

pose is necessary if what is willed is to be finally accomplished. Emotions and sentiments should result in action to be morally beneficial. Our passions and emotions are said to be sublimated when they are directed into higher channels. The will is freer with regard to self-development than in any other regard. Disposition and temperament are largely inherited, but character is made.

One of the most important functions of the will is in the establishment of right habits and the elimination of wrong ones. The habitual tends to become agreeable. Good habits are of primary importance to the moral life, according to Aristotle. He declared that, "Virtue is a kind of habit." The word ethics is derived from the Greek and means custom; the word morals, from the Latin, means habits. William James, in his *Psychology*, explains the operation of actions that have become habitual and states rules for habit formation and elimination. In order to make our nervous system our ally, James says, we should make habitual as early as we can as many useful habits as possible. While habits are economical of time, enabling us to act quickly and freeing our minds for other purposes, there is danger, if we do not guard against it, of our becoming mentally lazy or opposed to changing one way of performing an action for a

better way. Mental habits are quite as important as action habits since what we habitually think influences our characters, and what we are determines what we do.

PART II

CHAPTER VI

ETHICAL VALUES

IT is only the person who does his own thinking that develops a strong personality. William James says, "A man should see things straight in his own peculiar way and be dissatisfied with any other way of seeing them." Possessed of ordinary intelligence, there is no reason why we should not think for ourselves and control our own conduct. Probably the majority of people are guided in their conduct by customs, and influenced only by praise or blame, or the anticipation of reward or punishment. But we should regulate our conduct according to our own ideal, which will enable us to do right regardless of personal suffering or the opinion of others. Since we have conscience, reason, and will for the fulfilling of our right purposes, and moral concepts, principles, and doctrines, as well as our own particular religion or philosophy of life to guide us, we are in a position where we may solve

our ethical problems to the best of our ability and then assume full responsibility for what we have done. What may be right for you, may not be right for me, and vice versa.

By reviewing the history of ethics, let us see what is there of value that may influence our personal conduct. Pragmatism would support us in taking only such ethical ideas as we find workable. "Grant an idea or belief to be true, what concrete difference will its being true make in anyone's actual life? True ideas are those that we can assimilate, validate, corroborate, and verify," says William James, and; "The true is only the expedient in the way of thinking, just as the right is only the expedient in the way of doing." ¹

Consideration for our neighbor and the good of the majority are moral principles that still hold true for us to observe, since they are the expedient in the way of thinking and the right in the way of doing. We found that modern ethical ideals were adopted principally from the Hebrew religion of the Old Testament, the Greek philosophers, and the teachings of Christ. The Ten Commandments with their warnings against idolatry, profanity, desecration of the Sabbath, dishonoring of parents, murder, adultery, stealing, bearing false witness, and covetousness, are accepted as

¹ *The Meaning of Truth*, William James, Longmans Green and Co.

a moral standard by the majority of people today. The great Athenian philosopher, Socrates, who established the dialectic method of instruction, founded no school of Ethics, but much may be learned from his sagacious utterances. He taught that the greatest learning was to know one's self and that "the genuine lover of knowledge must from his youth up strive intensely after all truth." He declared, "Whatever are called virtues among mankind, you will find on consideration, capable of being increased by study and exercise."¹ Socrates' reputation for wisdom, he said, was due to the fact that he was so well aware of how little he really knew. The four great Greek philosophies, were Epicureanism, which explains how best to lead a pleasant life; Stoicism, which informs us how to bear pain; Platonism, which tells us how we may become noble by subordinating our lower impulses to our higher ones; and the Aristotelian sense of proportion, which teaches us how to live fully for only worthwhile ends.

The doctrine of Epicurus is not entirely wrong. It is reasonable to suppose that pleasure is a permissible part of life, and as to choice of pleasures, the Epicurean idea is that one should discriminate and practice only that which gives the greatest and most lasting pleasure.

¹ *Ethics of Socrates*, M. M. Dawson, G. P. Putnam's Sons.

Epicurus says, "By pleasure is meant absence of pain in the body and trouble in the soul," and he denies that mere sensuality is the end and aim of existence. What he considered desirable was simplicity and contentment. Virtue is by no means disregarded in this philosophy. . . . "For the virtues have grown into one with a pleasant life, and a pleasant life is inseparable from them."

The Epicurean gives due consideration to bodily health, by sufficient rest and sleep and careful diet, so as always to keep in good condition. He appreciates wholesome food served in a dainty manner, but is not gluttonous or intemperate, and so is never ill-tempered. The fault of Epicurean philosophy lies in the selfishness, or pettiness, of it. The Epicurean will never over-exert himself in any cause, or sacrifice himself in any service to others, nor count his life misspent if he contributes to it nothing of value, so long as he is getting from it all that he desires. Sympathy and self-sacrifice and sociality are not included in any large sense in this philosophy. But Epicurus has many followers today, many of them unconscious of being so. They are the people who always have a good time, but when any moral question arises, lack the spiritual strength to decide it in any manner except for their own interest, and sometimes loyalty, gratitude, sym-

pathy, breadth of view, justice, and the happiness of others, are disregarded for the sake of their own selfish satisfaction.

Let us appropriate from Epicurus his ideas regarding the importance of bodily health, contentment of mind, and the reasonable enjoyment of, and the conferring of, pleasure, and admit that a happy disposition is worth some effort to obtain if we are not blessed with one, and then let us look elsewhere for what is wanting in his philosophy.

From Stoicism, as expounded by Zeno and his followers, we learn that material things are not so important after all; that by mental control we may determine to what extent that which is external shall affect us.

Epictetus, who was only a poor lame man who had been a slave, but who was a great writer, said, "Men are disturbed, not by things, but by the view that they take of things. Thus death is nothing terrible else it would have appeared so to Socrates. But the terror consists in our own notion of death, that it is terrible. When, therefore, we are hindered, or disturbed or grieved, let us never impute it to others, but to ourselves; that is, to our own views." And again; "Difficulties are things that show what men are. For the future in case of any difficulty, remember that God,

like a gymnastic trainer, has pitted you against a rough antagonist. For what end? That you may be an Olympic conqueror; and this cannot be without toil. No man in my opinion, has a more profitable difficulty on his hands than you have, provided you but use it as an athletic champion uses his antagonist."

Marcus Aurelius, the philosophic Roman emperor, said: "Let it make no difference to thee whether thou art cold or warm, if thou art doing thy duty, or whether dying or doing something else. For it is one of the acts of life, this by which we die; it is sufficient then in this act also to do well what we have in hand." And also, "External things touch not the soul, not in the least degree." And again, "Remember on every occasion that leads thee to vexation to apply this principle: that this is not a misfortune, but to bear it nobly is good fortune."

Stoic philosophy demands respect for universal law. Because man suffers disaster as a result of some natural law, he should not censor the law, which on the whole works beneficently, but he should bear with fortitude that which has happened to him. According to Stoicism, the only real evil lies in lack of virtue. In regard to any other seeming evil, opinion is considered to be everything. It has been said that the sensitive soul is the world's pin cushion, and that, it isn't

the fact that you are hurt that counts, but only the way you take it. Marcus Aurelius says: "Take away thy opinion, and then there is taken away the complaint; I have been harmed. Take away the complaint I have been harmed, and the harm is done away." One Stoic says: "Virtue suffers no vacancy in the place she inhabits; she fills the whole soul, takes away the sensibility of any loss, and is herself sufficient.". . . "It does not matter what you bear but how you bear it." . . . "Let our riches consist in coveting nothing, and our peace in fearing nothing."

There are ideas of value which we may adopt from Stoic principles, in holding ourselves superior to material conditions, in the acceptance of universal law, and also in agreeing that possession of integrity is the fact of greatest importance to us. But Stoicism ignores in many instances relative values which may be important. "The man who is a hundred furlongs from Canopus and he who is only one, are both equally not in Canopus," ignores the fact that if we are but a short way instead of a long way from a certain ideal, a number of important considerations may depend on that very fact. In regard to universal law, we have been given intelligence in order that we may avoid disaster and turn to our advantage all natural laws. If we should not blame God for certain disasters, we

should in many instances blame ourselves and learn a lesson from what has occurred. There is too much passive acceptance of adverse conditions in the Stoic philosophy, and while it is well to know how to endure that which we cannot change, we have control over many external conditions if our mental attitude is right, as well as having control over ourselves. This philosophy is also too self-centered. There is not enough that is constructive and unselfish in it to appeal to a vitally alive, positive nature. The Stoic has grasped the idea of world citizenship, but he is not always sufficiently faithful to the nearer, closer personal ties which are equally important. He also expects others to be as insensible to pain as himself.

According to Platonic subordination, virtue has nothing to do with pleasure or pain, reward or punishment. Fortune and misfortune visit alike the righteous and the unrighteous, and the unrighteous man may be rich, successful, honored, and not deserving, while the righteous man may be poor and despised, yet the lot of the righteous man is still held to be more enviable. Plato says, "What shall a man be profited by unrighteousness even if his unrighteousness be undetected? For he who is undetected only gets worse; whereas he who is detected and punished has the brutal part of his nature silenced and humanized; the gentler

element in him is liberated and his whole soul is perfected and ennobled by the acquirement of righteousness, temperance and wisdom. The man of understanding will concentrate on this as the work of his life. In the first place, he will honor studies which impress these qualities to his soul and will disregard others. In the next place, he will keep under the body and will be far from yielding to brutal and irrational pleasures, and he will be always desirous of preserving the harmony of the body for the sake of the concord of the soul. He will not allow himself to be dazzled by the opinion of the world and heap up riches to his own infinite harm. He will look at the city which is within him, and he will duly regulate his acquisition and expense, insofar as he is able, and for the same reason, he will accept such honors as he deems likely to make him a better man. He will look at the nature of the soul, and, from the consideration of this, he will determine which is the better and which is the worst life and make his choice, giving the name of evil to the life which will make his soul more unrighteous, and good to the life which will make his soul more righteous; for this is the best choice, best for this life and after death, wherefore my counsel is that we hold fast to the heavenly way, and follow after righteousness and virtue always, considering that the soul is im-

mortal and able to endure every sort of good and every sort of evil; then shall we live dear to every one and the gods, both while remaining here, and when like conquerors in the games who go round to gather gifts, we receive our reward."

Platonic righteousness, whether in the state or in the individual, is secured by each member doing its own work for the sake of the good of the whole. We are possessed of appetites, spirit, and reason, and Platonism advocates the supreme rule of reason; "For the righteous man does not permit the several elements within him to meddle with one another, but he sets in order his own inner life and is his own master and at peace with himself; when he has bound together the three principles within him, and is no longer many but has become one entirely temperate and perfectly adjusted nature, and then he will begin to act, if he has to act, whether in a matter of property, or in the treatment of the body, or in some affairs of politics, or in private business; in all which cases he will think and call just and good action, that which preserves and cooperates with this condition and the knowledge which presides over this wisdom."

Plato's ideal of a perfect state was ideal only in its foundation principle of the due subordination of the parts to the whole as an indispensable condition for a

satisfactory government, for he favored a sort of Communism based on class distinctions with the intelligent in authority and the manual workers in obedience. The ruling class would have no property or wives or families of their own.

Plato's plan of education for his ideal Republic was in many ways excellent, and some of his ideas have been appropriated by modern educators. He recommended an ethical foundation to be laid during the elementary and high school periods, by means of a study of good literature and that only which illustrated what was noble, never the reverse. Plato declared, "Any deeds of endurance which are acted or told by famous men, these children ought to see and hear. If they imitate at all, they should imitate the temperate, holy, free, courageous and the like; but they should not depict or be able to imitate any kind of illiberality or other baseness, lest from imitation they come to be what they imitate. Did you ever observe how imitations, beginning in early youth, at last sink into the constitution and become as second nature of body, voice and mind?"

Since Platonism teaches the subjection of appetite to reason, the control of spirit by reason, that wisdom must be won through education, also the primary importance of righteousness, it is an important philo-

sophy, but there is another worldliness about Platonism, which is also characteristic of Neoplatonism, Christian aceticism, New Thought, and Christian Science, that approaches neglect of the warm human contact with this world and our fellow beings. We cannot wholly accept a doctrine which may prepare us for a better world on condition that we live so far superior to earthly claims and desires that we are not able to say and feel, "Nothing human is alien to me."

The Aristotelian sense of proportion declares that our reason for any action and its relation to some worthwhile end is the test of its value, also that we should never seek pleasure regardless of how it may affect what should be more important considerations in our lives. Aristotle considered that the pleasure or pain which we feel in certain acts should be recorded to our credit or otherwise: "The pleasure or pain that accompanies the acts must be taken as a test of character. He who faces danger with pleasure, or at any rate without pain, is courageous, but he to whom this is naturally painful is a coward. Indeed we all more or less make pleasure our test in judging actions." According to Aristotle, the unselfish person is he who takes pleasure in unselfishness, and the brave person is he who faces danger with pleasure or absence of

pain, but surely he who does unselfish acts that do not come easily or who overcomes fear and faces danger unflinchingly deserves the greater credit. By practice of the virtues that do not give pleasure, these gradually become pleasant.

The Aristotelian plan of life is one that functions freely, fully and largely, and for definite worthwhile ends. Each man in accordance with personal opportunity and capacity must fulfill his highest social end. Everything in his life he must consider good only on condition that it has its proper relations to this larger end. He declares that wealth, health, talent, honor, and popularity are to be judged according to their relative values in contributing toward this social end. He should try to obtain as much of everything needful in this world as will serve this higher end and these only in proportion as he requires them. Pain and self-sacrifice must be accepted willingly if necessary to the fulfillment of his high purpose. According to Aristotle, a man is judged by his contribution to sociality; that is, by his personal relations and his contribution in service to life, and Aristotle holds that many sins will be forgiven the man who is personally valuable.

Friendship is given a high place in the Aristotelian philosophy. Friends are not merely persons with whom we spend our leisure, but those with whom we have

"unanimity on questions of the public advantage and on all that touches life," and "the friendship of the good and of those who have the same virtues, is perfect friendship. Such friendship, therefore, endures so long as each retains his character, and virtue is a lasting thing." Aristotle's philosophy is by far the most inspiring of that of the ancient Greeks, but there may be some danger in a philosophy which holds that he whose service to humanity is large enough need not be judged by ordinary standards. More should be expected from those who are gifted enough or noble enough to contribute largely to life. Kant's admonition, "So act that thou couldst wish thy conduct to become a universal law," cannot be a principle for some and not for others. We may, on occasion, forgive a moral lapse of genius, but gifted persons should be expected to try and hold themselves to rules of ethical conduct as well as ordinary folk. A man is not truly a super-man unless he measures up morally.

Christianity teaches the principles of love and non-resistance. Christ said, "A new commandment I give unto you, that ye love one another." Duty, loyalty, moral aspiration, righteousness, all these are rooms in the house of Love as Jesus Christ built it for mankind to dwell in. He found a place also for service, humility, forgiveness, hope and faith. He expounded two ethical

principles, love to God and love to our neighbor, on which he said, "hang all the law and the prophets." One of the most difficult to follow of the teachings of Jesus, is his exhortation to love our enemies. One may refrain from revenge, and pray that they may see the light, but it is almost as impossible to love those who spitefully use us as it is to love the supremely wicked, such as those who murder the innocent. Jesus taught that mankind is spiritually strong, and said, "Verily, verily, he that believeth in Me, the works that I do, he shall do also, and greater works than these shall he do." Christ's simple doctrines of love and non-resistance, the sacraments of baptism and communion, and His command to His disciples to cure disease and sin, strangely led to many different interpretations of His teachings, and many denominations were established in the Christian Church, each believing that it alone truly represented Christianity, each denomination was intolerant of every other and in the past held the Pharisaical attitude that Christ condemned in the individual, but all are gradually becoming more liberal. It is much easier for a church or an individual to profess Christianity than to live up to Christ's teachings, but the world is gradually getting nearer the ideal. Christianity has certainly progressed since the day in the sixteenth century when Giordano Bruno was

burned at the stake for his religious beliefs, in spite of the fact that he was a good man, and a scholar who had discovered that our earth is a planet and that the other fixed stars are earths and that the sun is only a near lying star. Bruno believed the world to be eternal in contradiction to both the Bible and science, which hold that the world will come to an end.

As individuals we have not yet fully achieved Christianity; of nations the same may be said to be true. Until there is no longer any economic injustice, or unnecessary suffering, and until we have abolished war, Christian nations cannot claim to be truly Christian. Christ came, he said, not to judge the world but to save it. It is the Christian principle of love alone at this present time that can save the world. According to Pragmatism, "The moral and religious aspects of our world are things to work and fight for, not just to come across." ¹

The modern ethical systems from which we may derive practical benefit are easily traceable to ancient sources. John Stuart Mill claimed to be an Epicurean, modernly termed Eudonomist, but in his acceptance of Utilitarianism, he collected as useful, ideas from the three other Greek philosophies, and from Christianity.

¹ *Modern Thinkers and Present Problems*, Singer, Henry Holt & Co.

Herbert Spencer, in his "Principles of Ethics," also embraced ideas from these same sources. Kantism and Rationalism, with their designation of authority to reason, advocate what Plato taught, the subjection of appetites and spirit to reason. Paulson's "Energism," which treats of self-preservation and the realization of the highest goal of the will, the freedom of the rational ego and personal development, and the exercise of all human powers, resembles in certain ways the Aristotelian philosophy. Pragmatism is partly utilitarian, but it is also partly a philosophy of faith, which is the foundation of the Christian religion.

SUMMARY

He only who does his own thinking develops a strong personality. The majority of people are guided by custom and influenced by praise or blame, reward or punishment. Persons of intelligence, however, are in a position to think for themselves, and guided by reason, will and conscience, and aided by moral precepts, principles and doctrines, as well as their own religion or philosophy of life, are able to control their own conduct. We are justified by the theory of Pragmatism in accepting for our guidance from ethical history only such ideas as are expedient in the way of thinking and such as will lead to what is right in the

way of doing. Consideration for our neighbors, the good of the majority and the Ten Commandments meet this test. Socrates, the Greek philosopher, taught that the greatest learning was to know oneself, and he declared that we should strive intensely after all truth, and that virtues were capable of being increased by study and exercise. The four Greek philosophies, Epicureanism, the philosophy of pleasure, Stoicism, the philosophy of fortitude, Platonism, the philosophy of subordination, and the Aristotelian philosophy of proportion, all express doctrines of ethical value. By Epicurus we are taught the value of the maintenance of robust health, of contentment of mind and of the enjoyment and conferring of pleasure. Stoicism explains how we may be able to hold ourselves superior to external conditions, that we should conform to universal law and that lack of virtue alone constitutes evil. From Platonism we learn the importance of subjecting appetite to reason, controlling spirit by reason, that wisdom must be won through education, and the importance of righteousness. The Aristotelian sense of proportion advocates a life that functions as fully as possible to worth while ends; that gives to the utmost in service and sociality. Aristotle lauds friendship which according to his view implies that friends are those who have "Unanimity on questions of public

advantage and on all that touches life." The doctrine of Christianity furnishes a valuable guide for ethical conduct. By it we are exhorted to love, duty, loyalty, moral aspiration, righteousness, service, humility, forgiveness, hope and faith. On love to God and our neighbor "hang all the law and the prophets" of Christianity. The simple Christian teachings of love and nonresistance are not always easy to follow, and so far Christianity, while it has developed and broadened, has not yet been fully achieved, either by men or nations. Until there is no longer any unnecessary suffering in the world, it cannot be considered to be truly Christian; which includes suffering caused by economic injustice and war. All the modern ethical systems of value are easily traceable to Christianity or to one of the four Greek philosophies.

CHAPTER VII

LIFE'S ESSENTIALS

To a fully ethical life, happiness is essential, quite as much for the effect it has upon other persons as upon the individual chiefly concerned. We can all be happy, perhaps not all the time, but it depends upon ourselves whether we are always as happy as it is possible for us to be. What we choose to be and do and feel and think and see, determines largely whether we are happy or not. We are entitled to happiness if we are willing to earn it.

What is necessary to our happiness? What may mean happiness to you may not mean happiness to me. Perhaps you enjoy a good fight. Not so with me. I prefer peace. So while my problem is to have peace, perhaps yours is the reverse. If so, as long as you are fighting for the right, enjoy it to the fullest. If there were a few more fighters for the right, this world would be an even better place.

Since we cannot know what would mean happiness to everyone, let us strike an average and in a general

way consider what the majority of people consider necessary to their happiness. Without selecting according to relative importance, I think we can safely say that every right-minded civilized person desires Health, Wealth, Love, Work, Success, Sociality, Freedom, Knowledge, Recreation, Religion, and Righteousness.

I was talking about these necessary conditions to happiness with a woman who said, "Yes, they are all necessary, and that is why we are not happy. I don't suppose any one person was ever in a position to enjoy all those blessings at one time." I assured her that at least one person of my acquaintance had been, but that, to a great extent, was due to the character of the man himself and his own efforts. What he possessed, others can possess.

Let us see what manner of man this was. I visited him one Summer when he had a house full of young people as his guests for two months. In the first place, he was happy, and he was always well. He was a man over fifty then and he had never been ill a day in his life and he did not know how a headache felt (he lived to be over ninety and had no serious illness before that age). His attitude of mind, I am sure, had much to do with his perfect health. He was always cheerful and he had a lively sense of humor. He was

fond of relating humorous stories from literature and life and often told a good joke on himself. He appeared thoughtful at times but never worried. He followed, during that Summer at least, a regimen, often recommended, but seldom followed, eight hours each of work, recreation, and sleep. He walked to business every day and so invariably had several hours of fresh air and exercise daily. He was a wholesale merchant, and evidently his work was what he was fitted for, since he earned enough to be called wealthy, not perhaps extremely so, but sufficiently wealthy to always have what he desired and to make others happy, he had a comfortable home, travelled abroad every year and had an income which enabled him to retire from business when he grew old.

Recreation to this man meant games or reading or intellectual conversation or excursions to places of educational interest. He generally took several guests out with him, to Church if it were on Sunday. He enjoyed watching young people having a good time, more than any older person I ever knew.

Although vigorous and energetic, I never saw him angry, and although he certainly had a forceful personality, I never knew him to have a disagreement with anyone. His ideas and thoughts always appeared to be constructive and pleasant ones.

You may say, but this man you mention was fortunate, he did not have any real troubles. In the usual sense, he did have. He had no relatives except distant ones and these he supported and he had been obliged to make his own way in the world. He had lost his wife whom he loved deeply, and to whom he never ceased to allude with admiration and tenderness, even after he had married again, which he did at about fifty-five. He had no children, so he adopted a little girl to whom he gave every advantage, and it was when she married that he married again. He might have had a lonely life but he never did have and he was always loved because he always found somebody to love. His second wife devoted herself to him and at the last, she said, "I do not believe any woman ever had a better husband than I." Perhaps the most unusual and at the same time the most admirable characteristic of my friend was his independence in choosing his friends. He had friends who were society people, he also had friends who had no money, men who were not even successful. These he helped in many ways. Through knowing so many kinds of people, he knew about different social conditions which interested him, and even as he opened his pocket-book for a worthy cause, he opened his mind to those whom he could help with his superior mentality, whose problems were

different from his own. From what I know of this man's character, I believe that he was in all ways not only an individually moral person but a socially moral person. He led a truly happy life.

If we are to obtain what we desire to make us happy, we must have some plan as to how we shall go about it. In the first place, we must be definite. We must decide exactly what we do want, and then decide whether this is within the range of the possible. If it is, let us work to obtain our desire. We need to use our imagination, our faith and our will. First we must visualize what we want, and then we must believe that if it is a thing good for us and not injurious to anyone, that we shall obtain it, and then work to bring it about. "Whatsoever things ye desire when ye pray," said Jesus, "believe that ye receive them and ye shall have them." Plato and Swedenborg also taught that if we believe our desires have already been fulfilled, they will be fulfilled. Pragmatism, as developed by William James, teaches us that if we believe a thing to be true, our very belief often brings about the condition we assume to be so. "There are cases," writes this great psychologist, "where a fact cannot come at all unless a preliminary faith exists in its coming."¹

¹*The Will to Believe*, William James, Longmans Green & Co.

The pragmatist contends, for his is a philosophy of faith, that there are "faiths that realize themselves, beliefs that come true only because they are firmly held and courageously acted upon, hopes that would never have been fulfilled had not he who entertained them gone ahead in confident expectation that they would be fulfilled."

By believing that we can be happy, we shall devise means to bring this about and we shall eventually be really happy if we hold to our constructive plan. Pollyannaism is often criticized by those who think, "What is the use of believing so many things that are not so?" We do not need to believe what is not so, but choosing to see the sunshine instead of the shadow is the highest wisdom. To act happy whether we feel so or not is to act a noble part, and moreover it helps to bring to us the happiness we lack.

Not by searching for happiness directly but by forgetting ourselves in serviceable work is one means of securing it, as is illustrated by Goethe in *Faust* and also in the story of *Wilhelm Meister*. These two imaginary characters first made the mistake of concentrating exclusively on their quest for happiness and of expecting to find it in pleasure alone or in knowledge alone. *Faust* came into the possession of wealth, power, culture, and beauty but he only found spiritual satisfac-

tion after he had devoted himself to serving humanity and when he realized that aspiration is endless.

Since we have decided that it is possible for us to be happy, we do not need to wait for the fulfillment of all we desire. We can, with hope as a stimulant, begin at once to be happy. Have you ever noticed how certain persons enjoy the little things of life as they work or play? They arrange for simple pleasures for themselves and others, since a pleasure shared is doubly enjoyed, and interest in other human beings, nature, or a hobby, affords them continual pleasure. Even at dinner, if every dish is not to their liking, or a diet forbids some, they enjoy what they are able and forget the rest. By keeping in mind what is pleasant and eliminating what is unpleasant and by subordinating lesser pleasures for greater ones, such persons keep themselves and others in an agreeable frame of mind. Vicarious happiness obtained by making others happy is a good course to pursue. Self-denial for the sake of others often increases our own happiness. Service for humanity, which at the same time develops our highest powers, is practically certain to bring happiness.

You may say, "It is easy to talk, but a great sorrow has just come into my life. The very worst has happened to me." As one who has had the worst happen several times, I can say, "You can at least be as

happy as it is possible to be under the circumstances if you will realize that time heals all wounds that are not infected with despair, and it is your task to prevent such an infection." Also, sometimes what appears to be the greatest catastrophe, when reviewed afterwards, surprises us. If that event had not occurred, you say, such and such a blessing might never have come into my life. That which makes life so interesting is the fact that we never know what is just around the corner.

One of the best ways to be happy is to live up to the highest dictates of conscience and then not worry about anything. "After this," writes Seneca, "I shall prevail upon you never to pity any good man, for though he may be called unhappy, he cannot be so."

Granted that we do eventually obtain all that we desire for our happiness, our mental attitude will still be of more importance than our external conditions. Let us see why. Because even if we obtain what we desire, we shall lose it again or at least not deserve it unless our mental attitude toward it is right. The psychological doctrine of apperception, which is the fundamental principle of Stoic philosophy, teaches that the value of any external fact, or possession, or experience depends on the way in which we take it. If we

acquire wealth, we ought to be generous, responsible and modest withal. If we obtain superabundant health, we shall need to be helpful to those who are weaker, and considerate of others. If Love comes to us, we are under a greater obligation to give Love than before. If we find ourselves happy in doing our own particular work, we shall have to assist others to find theirs. Opportunities for recreation must not lead us to forget the more serious considerations of life. In sociality, we must remember that after all each one of us must rely on his own conscience and find peace in his own soul. If we find satisfaction in our religion, we should respect the religion of others, no matter how strangely it may seem to differ from our own. If we become righteous, we must avoid self-righteousness as we would a plague. Success should not lead us to forget that there are some honourable failures and some dishonourable successes, nor to claim kinship only with the successful.

"Health is the best wealth," declares Emerson. But everyone does not place an equal value upon health, in fact some persons believe that the handicap of poor health spurs on to greater accomplishment, and that pain refines us and makes us unselfish. They refer to the many physical sufferers who have benefited even posterity. Thomas Edison says that extreme deafness

has always been a blessing to him and not a handicap. He says it even helped him to court his wife, as he had to get very close to her to hear what she said. He even claims that being deaf helped him to perfect inventions, particularly the victrola. It is good to know that such compensations may be found for any seeming physical handicap, still we should all strive for perfect health. Continuous overwork or overindulgence in pleasure will injure us physically. We are only entitled to good health if we are temperate in all ways, and give proper heed to hygienic rules.

But health, like happiness, is more apt to exist when not too intently dwelt upon. If we forget ourselves in some absorbing occupation and give only a reasonable amount of thought to hygiene, our health is better maintained than when we dwell upon it constantly. Even when we are not feeling well, we should give Nature an opportunity to make an adjustment. She generally does and will, if one does not upset all the physiological processes by worry. There ought to be a society for the prevention of making disease a topic of social conversation. This subject should be confined to the doctor's office, the hospital and the sick room. The mental suggestions we give and receive when we discuss the illnesses of ourselves, our friends and relatives, are distinctly harmful and add nothing

to the joy of life. Even when we require medical or surgical treatment, we should not cease to make our mental attitude an aid instead of a drawback. The medical profession does not frown upon Couéism; let us use it and if, "Every day in every way, I am getting better and better," and "Ca passe" have become trite and a butt for the facetious, let us vary these with "I am well; I am strong; I am perfect." (Meaning of course the spiritual I.) Constantly hold a mental image of perfect health if you wish to attain it, and invent other vigorous affirmations. More and more are we coming to see that dwelling upon wrong conditions only makes them worse, and that thinking harmonious thoughts brings about harmonious conditions.

When one has been quite ill, the habit of invalidism must be overcome, and no one can assist us quite as much in this respect as we can assist ourselves by visualizing ourselves as well again. By imagining that we are again doing the things we were wont to do and that we hope to do, we gain confidence in our physical ability.

Practically everyone learns the important hygienic rules concerning fresh air, exercise, recreation, sleep, and they are also informed that they should not worry, but fewer persons have learned to how great an extent our mental attitude affects our health. Rules of hy-

giene may occasionally be broken when we are hopefully serving a worthy cause without detriment to health, by drawing on the reserve of endurance and vitality, which we are not always conscious that we possess. On the other hand, we may take the greatest care of ourselves and if our mental attitude is not right, we often feel ill and no physician or outside influence can make us well. We should find out what the reason is and change our mental attitude.

Emotion is natural and necessary. And a certain amount of excitement is beneficial, especially for the young. Some tubercular patients who do not exhibit enough of the will to live are advised to fall in love or become angry. But it is quite important that emotions should be kept within reasonable bounds. "For men have died and worms have eaten them, but not for love," is not strictly true since certainly one may develop illness from lowered vitality as a result of disappointment in love, as well as from lack of interest in life, since even murder and suicide are often committed by those who suffer from thwarted affection. The law of substitution is the best remedy for love frustration. The affections may be transferred or absorption in work or other interests may divert the attention until the wound is healed. Meeting Kipling's "two imposters," Failure and Success, with equanimity, is of

vital importance. A man in a small town who had never made more than a meagre living, when given an immense order by a city firm for some small article which he had manufactured for years, became so overwhelmed by his good fortune that he lost his reason and went and jumped into the river. Persons who realize that suicide is wrong often take their own lives when they lose a loved one. We must admire a graduate nurse in Chicago, who, when congratulated on receiving a fortune left her by a grateful patient, remarked, "But after all, it's what you make of yourself that really counts." She was probably unconscious that it was what she had made of herself that had resulted in her receiving the fortune.

If we are to keep feeling fit, we must eject as quickly as it seeks to enter our mind, as we would a bandit from our home, every thought which is harmful. Fear, anger, envy, hatred, discouragement, these are the robbers which steal our peace of mind and our health, and the worst of these is fear. Some of us never realize how many wrong thoughts we entertain until we begin refusing them entrance. They begin to show themselves in their truer colors and we are ashamed of the guests we have formerly entertained.

Spencer says, "Pleasure and joy increase vitality; sorrow and suffering decrease it." In order to be well,

our predominant mental attitude should be loving, tolerant, hopeful, courageous and positive.

Socrates held the worst evils of the state, to be extreme poverty and extreme riches. In the sixteenth century, cannibals were at one time brought to the Court of France by Montaigne, the French philosopher, and it was expected that they would be greatly impressed with the luxury of civilization, but though one would hardly expect moral judgment would be possible for such savages, they expressed themselves as surprised that some persons should be richly dressed and possessed of more than they could use, while the beggars at their gates had not enough clothes or food. They asked why the rich did not give the poor what they needed to make them happy, but since they did not, they wondered why the poor did not set upon the rich and kill them and take what they wanted. This is a problem of which we do not see the enormity because we are accustomed to it, but it is gradually being solved by the greater responsibility for the distribution of their money on the part of the rich, and by the tendency of bandits to take what they desire from those who seem to them to have too much of this world's goods.

Abundance is a law of the universe. Lack is due to faulty distribution. It is our right and everyone's

right, if they are willing to work, to have enough. Those who are capable, but not willing to be useful in any way, are not entitled to wealth or even to sustenance.

When we say we desire wealth, we surely do not mean extreme wealth, the responsibility is too great, remembering the difficulty of the rich men in regard to entering the kingdom of heaven. Nor do we mean the mere possession of money. A miser is possessed of much money and yet we do not think of him as a wealthy man. Wealth implies power and service, and the opportunity to do for others as well as ourselves. A sufficient supply for all our purposes in the present and some security that in the future we shall not burden others, is wealth. What may mean wealth to one person, of course, may not be so to another. We are under an obligation to be economical with what we have in the sense of not being wasteful, but why should we not expect to have what we want and need? I do not mean that I approve of the woman who smilingly exclaimed, "Oh, my spring hats have come!" when the maid appeared in the doorway and cried out, "The master's just fainted in the hall with a piece of paper clutched in his hand!" Surprising a husband with a bill he cannot pay is extravagance, but planning for a spring hat at a reasonable price, is justifiable.

While we should save for a rainy day, since many Americans never think of the future in financial terms at all, there is no use in expecting a deluge. We should always feel rich enough to spend something on others in proportion to what we have. The Bible is our authority for not worrying about the future. "Be not anxious for your life, what ye shall eat, or what ye shall drink, nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? Behold the birds of heaven, that they sow not, neither do they reap nor gather into barns; and your heavenly Father feedeth them. Are ye not of much more value than they? And which of you, by being anxious, can add one cubit unto his stature? And why be ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; yet I say unto you that even Solomon, in all his glory, was not arrayed like one of these. But if God doth so clothe the grass of the field which today is and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith? Be not therefore anxious, saying What shall we eat? or What shall we drink? or Wherewithal shall we be clothed? For after all these things do the Gentiles seek, for your heavenly Father knoweth that ye have need of all these

things." Surely this means that we are not to think of ourselves as poor, but to use and give what is necessary in the present, and feel confident that if we make the most of what we have today, in the future we shall be able to do the same.

Persons who become wealthy have an accumulative attitude of mind, they think wealth and believe that they can obtain it; they also have imagination sufficient to plan for wealth, they concentrate on it and acquire such knowledge as will enable them to execute their plans. It is an invariable rule that men who have made money have given service in some form, perhaps their thought only. They have also had consciousness of power, courage and faith. We would gladly be like some persons of wealth, but there are others with whom we would not exchange places for all their money, because they possess only the material form of wealth.

Everyone should be doing work to which he is suited and which he enjoys. Probably the hobo type is either physically handicapped in some way or that the right occupation has never been attempted by those who choose leisure with poverty. While most of us praise leisure and decry work, we are not sincere in this, although sometimes we do not know it; we have had too much work, or too little, or the wrong kind,

because when we stop to analyze our reactions, we know that we have been happiest when we have been busy with our chosen task, the one which we feel we can accomplish just as well or a little better than anyone else. The great test of the value of any work is its serviceability and those who do even humble work as well as they are able, are worthy of respect and esteem.

It often seems to me that no one who is willing to work should ever have to be idle. Surely the government might to the advantage of society in general establish a department to give work to anyone who asked for it, in any trade, art, or profession; much poverty would thus be averted and also crime.

Some of us may desire different work from that which we are doing well because we think it may be more cultural; something in the artistic line, for instance, instead of a business or a profession, but just because we think we might prefer it is no reason why we should be doing it. Art, like virtue, is its own reward. It is often either underpaid or overpaid, and under-appreciated or over-appreciated. But if we know that we have sufficient talent, then we are justified in doing only that which we feel is our work; and the full responsibility is ours to make a success.

Carlyle says, "Blessed is he who has found his

work; let him ask no other blessedness. He has a work, a life purpose; he has found it and will follow it. The only happiness a brave man ever troubled himself with asking much about was happiness enough to get his work done. Whatsoever of morality and of intelligence; what of patience, perseverance, faithfulness of method, insight, ingenuity, energy; in a word whatsoever of strength the man has in him, will lie written in the work he does. To work: why, it is to try himself against Nature and her everlasting unerring laws; these will tell a true verdict as to the man."

A nice sense of relative values is important in doing good work of any kind. Plan ahead and take up the important or difficult task while you are fresh for it. The will becomes fatigued as well as the mind, and we should take this into account. There is an artificial fatigue point which we reach when the first interest in any task flags, but if we ignore this and lose ourselves in our work, we can go on satisfactorily until we reach the real fatigue point. To work well with others requires loyalty, discretion, and courtesy, and we are obliged to cultivate our sense of humor and our tolerance. Enthusiasm for our work is an indication that we shall contribute something of value, for this combined with just ordinary intelligence will

bring results, and where it leads to the use of initiative and constructive ideas, it may prove invaluable.

The most valuable asset to any life is Love. It is necessary to the highest happiness of every human being. Love of family comes first in our lives and it is surprising that we do not always bear with the faults of those of our immediate family when we realize what it means to us to lose them. Fortunate are those who marry and know the mate love which means "permanency, publicity, and exclusiveness." No life is as full as it should be without knowing this love, and the love of parent for child. The greatest responsibility that anyone can assume is the bringing into this world of another human life. All who are in a position to give happiness to a new life, love, sufficient financial support, an honorable name and an inheritance of health and sound mentality, should know the joy of parenthood.

True friendship has been held by some to yield the greatest satisfaction of all the affectional relationships. Friends have been defined as persons who know all about us and who still like us. Aristotle said, "No one would choose to live without friends, though he should have all the other good things in the world," and "Friendship is thought properly to consist in loving rather than in being loved," and also "People

define a friend as one who intends or does what is good (or what he believes to be good) to another for that other's sake." Seneca said on the subject of securing a friend, "If you wish those whom you lay under an obligation to be grateful to you, you must not merely confer benefits upon them, but you must also love them."

Love of family and friends should not be sufficient for anyone, love for humanity is a duty. The more we love and are loved, the brighter the world looks to us, and the more sunshine we bring into the lives of others.

I knew a woman whom everyone liked. She was interested in everyone with whom she came in contact and she let them see that she was. She was always remarking on some good quality that someone possessed, never the contrary. This was not due to training, but to a gift with which she had been endowed. Her servants adored her because it seemed quite natural to her to be immensely concerned about their welfare and to like them; "duty tires in a mile, but love goes all the way." If we are not gifted as this woman was, and unfortunately few of us are, we can at least seek to emulate her, since greater than either Faith or Hope, we are told, is Love.

"If yo' is a success, folks shake yo' hand, if yo'

is not, dey shakes yo'." So writes a newspaper philosopher in a Southern city, who is pictured as an old colored uncle named "Hambone." We should not go with the crowd in acknowledging only the successful, for while they deserve our recognition, personal interest and friendliness to the unsuccessful or to those who are only on the road to success, may do an incalculable amount of good and keep them climbing toward their goal. George Eliot says the world is divided into two classes of people, the wishing and longing kind and the getting and having kind, and that the wishing and longing kind are uncomfortable to live with. Maggie Tulliver, in the "Mill on the Floss," says "I do not think we can ever give up wishing and longing while we are thoroughly alive." So you see that if we are not to be uncomfortable to live with, we must be the getting and having kind.

Study successful persons and see why they succeed. One usual characteristic of those who succeed in what they undertake is self-confidence. This is an admirable trait when not accompanied by conceit. Successful persons concentrate on what they desire to do, or have, or be, and they practically demand results. They have imagination. They visualize what they intend to accomplish, plan carefully for its execution, and they work to bring about success. Some-

one has said, "It is always the person who can sit down and figure out the future based on a specific line of conduct, who succeeds."

We should take any success modestly, saying to ourselves, "It is not I that doeth the works, but the Father who dwelleth in me, He doeth the works." The most successful, at some point in their lives, either at the beginning or at the end, realized failure, and there are unscrupulous successes as well as honorable successes. Only the very stolid and those who are able spiritually to rise above it are independent of the lure of material wealth and beauty. But how short-sighted are those who pride themselves on material success. How brief a time it will exist. Even a lifetime is not long, when measured by eternity. The material is the shadow, the spiritual is the sun. The only lasting success is to have attained a noble character. Virtue, knowledge, love, of these we cannot be robbed if we are spiritually strong. To be spiritually successful, one must be capable of feeling and imparting to others, love, joy, and spiritual confidence. Real success is to have built up a character or to have achieved a personality capable of accomplishing something excellent for the material or spiritual benefit of mankind. The most successful are those who influence the most people and their work outlives

them. Such success is won, as a rule, by self-sacrifice.

The freedom of the individual is one of the modern ideals. The greater our freedom, the greater our responsibility; and yet we all desire freedom. We would rather make a mistake using our own judgment if we think we are right, than to receive the best of advice if we do not agree with it. There is something significant about this increasing desire for freedom. In those who strive for an ideal, it seems to point to the growth of the soul. Almost any unmarried woman today would prefer earning a meagre livelihood rather than live in dependent luxury. The old and the physically weak cannot always be independent, and fortunate are they, if depending on the financial support of others, they are not subject to tyranny. In marriage, often one or the other personality is warped or belittled by the stronger will or more decided character of the other. An ideal marriage is one where each partner pays due respect to the individuality of the other.

Mankind appears to be increasingly athirst for knowledge. Marcus Aurelius said, "If you acquire knowledge, all men will be friendly to you . . . you will be useful and good." That is not exactly true today. Knowledge without the assumption of moral responsibility is a dangerous acquirement, while moral re-

sponsibility assumed without knowledge is limited in its power for good. What it is really important for us to acquire is culture; the development of the powers of mind, heart and will. When someone asked Socrates what object of study he thought best for man, he answered, "Good conduct." Browning questions, "Why stay on this earth except to grow?" Life itself is a school and we are students of life. Exactly what will be our future, where we shall go, what we shall become, we do not know, but as pupils in school believe and hope that if they study along certain lines and gain proficiency in a certain way, they will find their place in the world and time and effort spent in school will not have been wasted, so if we try to perfect ourselves mentally, morally, and spiritually, we ought to feel confident that this is worthwhile even though we do not see our destination. Someone has said that you do not need to know your destination if you are on the right road.

It is now conceded that recreation is not only good for us, but that it is necessary if we are to do our best work. Recreation means refreshment of body or mind; diversion. The most common form of recreation is passive amusement or entertainment, which is desirable. But active participation in some sport which we enjoy or just a change of occupation is sometimes

even more beneficial. It is well to plan ahead and judiciously for our recreation so that we shall have the right amount and the kind we find most profitable. Following a hobby is one form of recreation and resting is another. There is a point that we reach in anything we do after prolonged effort where we "go stale." There should be a word to express this condition less awkwardly, for while it is really a condition of fatigue, we often do not feel fatigued because we are still keenly interested, but we only realize that we are less skillful whether it be at some task or sport. It is just at this point that we must be recreated. And when we are, we find that we have lost nothing by having ceased for a time, if it has not been for too long a time, for we can then do easily what was difficult before.

There are times when we can only become recreated through complete relaxation of mind and body. Everyone should know how to relax, but many people do not know how or have failed to obtain results from their efforts. It takes longer to do this when one is not experienced, also when over-fatigued or nervous tension is extreme. When a method of relaxation has been mastered, it can be followed easily anywhere and at anytime. The following method is a good one. Lie down in a comfortable position and just let go. Think of your feet being limp from the ankles, then your

legs from the knees, then from the hips. Then think of your hands as limp, relaxed, then your arms from the elbows, then from the shoulders. Now relax the abdomen, the chest, then the neck, then the eyelids and eyes: if a woman the tongue also; that makes you smile; relax your lips and smile only with your mind. Now inhibit all thoughts that come to your mind, ignore them, you can keep from thinking at all for a minute or two at a time, then you are sleepy, limp, comfortable. If it is night, or you have the time, go to sleep. At least accept only pleasant thoughts that present themselves at the door of your mind, don't even receive them but merely let them drift in, or if the wrong thoughts come, just think of Rest, Peace, and Joy, or if you have been worried, think, "Everything's going to be all right"; the latter, of course, is only for Americans, others may think, "All will be well."

I know you have had to exercise your sense of humor to follow what I have been saying, but why should you not? Does it get sufficient exercise of the right kind? There is nothing more diverting or recreating than a sense of humor. Discretion in its use is essential, of course, lest feelings be hurt, and allowance has to be made for the difference in the quality of humor appreciated by different persons, but it is one

of our greatest rejuvenators. "A little nonsense now and then is relished by the wisest men," is an old saying. Lincoln was a great advocate of humor to make bearable the serious things of life. When he was about to read the first draft of his Emancipation Proclamation to his Cabinet, he prefaced this with a humorous reading. He asked his associates why they did not laugh, saying that with the fearful strain that he was under, he would die if he did not laugh. One good laugh a day, according to Irvin Cobb, is a good substitute for an apple in keeping the doctor away.

Temperament largely influences us in regard to our social habits. To be with other persons is necessary to the happiness of some people, while others can spend hours happily alone. Everyone must feel that he has his part in sociality, his place in the social scheme, and if one is properly social minded, family, friends, and membership in a Church or group will not be sufficient to satisfy the sense of unity with mankind. Patriotism will express itself in the form of casting ballots to decide who shall hold the reins of government both locally and nationally. There are too many slackers in this respect, the reasons advanced being lack of time and lack of knowledge generally in regard to politics. By voting and announcing the way one has voted, there will always be persons to say one's vote has been

wrongly cast, and in self defense, one is obliged to obtain information to refute this statement. Any voter who has no ulterior motive when he joins a political party or who casts his vote independently, thinks intelligently and informs himself as to conditions, is a valuable citizen.

Most of us do not know enough of enough kinds of people. If we are in a position to meet many different types and those of different social groups, we are fortunate, for that will widen our horizon immensely. As a rule, the rich get together, the intellectuals get together, and the righteous get together, and we cannot know all our brothers and sisters in all walks of life when such is the rule. Nothing is more narrowing than the social "set," and yet those who belong generally deem themselves most fortunate that they are able to be exclusive. The questions which effect mankind generally, such as government, education, war, economics, and religion, should all be supremely interesting to us. The narrow, self-centered person may not realize what it is that he is missing, but he feels that something is lacking, if he is not truly social minded. We are all world citizens, and we should know ourselves as such.

Religion is to our lives what sunshine is to our days. Without it, there is an imperfection. The idea

of the Fatherhood of God and the Brotherhood of Man helps us to cultivate a spirit of co-operation, love, and tolerance. It gives us peace of mind and assists us in solving our ethical problems and developing ourselves spiritually. Prayer for what is beneficial for ourselves or others, when its efficacy is firmly believed in, will help us to attain what is desirable. The agnostic deserves our sympathy, the atheist is to be deeply pitied. No one enjoys uncertainty, and the agnostic's "We do not know whether there is a God," is almost as dreary as the atheist's denial of God. The presence of evil in the world often seems to contradict the existence of an Omnipotent, Omniscient, Omnipresent Power, but it may be accounted for as either a wrong way of thinking or a condition due to ignorance which man can overcome eventually, since God has given him intelligence which has already worked scientific marvels. Human deformities, which appear so difficult of explanation, may have a good reason for their existence. If they indicate some form of punishment, it may be a kindness that this is not revealed at the time they exist, and some new form of life after death may be the remedy, even as the caterpillar becomes the butterfly. The child does not always understand the actions or decisions of his parent or teacher or why certain restraints are put upon him

but he has faith and confidence that there is some knowledge that he has not yet acquired. Life would hardly be interesting without the struggle against evil and our desire for more knowledge. Only he who worships and trusts a loving God can know real contentment. "Faith is the substance of things hoped for, the evidence of things unseen," and it lightens our way like a flashlight carried through the woods on a dark night.

According to the Aristotelian idea of righteousness, goodness does not consist in doing or refraining from doing this or that particular thing. It depends upon the whole aim and purpose of the man who does it or refrains from doing it. Kant considered the only rival in sublimity to the stars, the moral law within. The more we study the lives of others, the more we become convinced that it is not what a person has, but what he is, that makes his life a burden or a blessing. Since this is true, we should give more thought to what we are than to what we have. Virtue, knowledge, personality, these are more potent for good than wealth, position, or fame; not perhaps as the world judges, but the world's judgment is superficial. Mrs. Grundy has a false idea of values. "Seek ye first the kingdom of Heaven, and His righteousness and all these things shall be added unto you," we learn from the Bible. Socrates, in the *Apology*, says, "For I

spend my whole life in going about and persuading you all to give your first and chiefest care to the perfection of your souls, and not until you have done that, to think of your bodies or your wealth; virtue does not come from wealth, but wealth and every other good thing which men have in public or in private come from virtue." And where shall we seek for the Kingdom of Heaven? "The Kingdom of Heaven is within you." Let us look within and see what we find, firmly believing that our mental attitude is more important than anything that can happen to us. Are our thoughts happy, loving, constructive, helpful, and beneficial always? If the Kingdom of Heaven is not in the material world but in the spiritual world within us, and if it is to be a mighty kingdom, we should keep only treasures there, for "As a man thinketh in his heart, so is he."

The cardinal virtues of Prudence, Temperance, Justice, and Fortitude as designated by Socrates, make a good character foundation.

Synonyms given for prudence are: discretion, frugality, forethought, judgment, judiciousness, providence, care, caution, foresight, wisdom, consideration, carefulness, and circumspection. Prudence looks ahead, sacrifices the present to the future, watches, saves, guards. Wisdom is more theoretical than prudence,

prudence is the more practical. Marcus Aurelius says concerning prudence, "And if thou seest thy way clear, go by this way content, without turning back, but if thou dost not see thy way clear, stop and take the best advisers."

Of temperance, Socrates said, "Is it not the duty of every man to consider that temperance is the foundation of every virtue and to establish the observance of it in the mind before all things?" "We shall be fully justified in pronouncing temperance to be that unanimity which we describe as concord between the naturally better element and the naturally worse, whether in a state or in a single person as to which of the two has the right to govern." "To the temperate alone, it belongs to consider what is best in human pursuits, according to experience and reason, unto their several classes and to choose the good and refrain from the evil."

"The highest moral aim of man is the attainment of justice," said Kropotkin.¹ "True justice consists in a harmonious combination of social interest with that of the individual," said Proudhon. Socrates said, "For in no instance is it just to injure anybody," and "It is fair to state even the wolf's cause." Justice is the equitable consideration of the rights of all

¹ *Ethics*, Prince Kropotkin, The Dial Press.

concerned. It may be only justice that we should show mercy.

Apropos of fortitude, the ancient philosophers have much to say. Aristotle said, "Nobleness is the motive from which the brave man withstands things fearful," and Socrates said, "Courage involves pain and is justly praised since it is a harder matter to withstand things that are painful than to abstain from such things as are pleasant." While Seneca wrote, "No tree which the wind does not often blow against is firm and strong."

This is from George Eliot: "Any coward can fight a battle when he is sure of winning, but give me the man who is willing to fight when he is sure of losing." Giordano Bruno said, "Not only he who wins deserves the laurels, but also he who dies no coward."

We are not truly brave until we have overcome fear; the two great fears which beset humanity are the fear of suffering and the mortal fear of death for others or ourselves. Let us consider how some of the greatest minds have viewed the usually terrifying figure of death. To Theodore Roosevelt, death was "The Great Adventure." William Cullen Bryant, in "Thanatopsis," describes how one may pass from this world to the next peacefully and unafraid. Robert Browning, in "Prospice," reveals his faith that we shall be re-

united to those whom we love who have gone before us.

“Fear death?—to feel the fog in my throat,
The mist in my face,
When the snows begin, and the blasts denote
I am nearing the place,
The power of the night, the press of the storm,
The post of the foe;
Where he stands, the Arch Fear in a Visible form,
Yet the strong man must go;
For the journey is done and the summit attained,
And the barriers fall,
Though a battle’s to fight ere the guerdon be gained,
The reward of it all.
I was ever a fighter, so—one fight more,
The best and the last!
I would hate that death bandaged my eyes and forbore,
And bade me creep past.
No! let me taste the whole of it, fare like my peers
The heroes of old,
Bear the brunt, in a minute pay glad life’s arrears
Of pain, darkness and cold.
For sudden the worst turns the best to the brave,
The black minute’s at end,
And the elements’ rage, the fiend-voices that rave,
Shall dwindle, shall blend,
Shall change, shall become first a peace out of pain,
Then a light, then thy breast,
O thou soul of my soul! I shall clasp thee again,
And with God be the rest!”

Walt Whitman's broader view is reconciling in his "Carol of Death," as sung by the hermit thrush in "When Lilacs Last in the Dooryard Bloomed," from *Memories of President Lincoln*.¹

"Come lovely and soothing death,
Undulate round the world, serenely arriving, arriving,
In the day, in the night, to all, to each,
Sooner or later, delicate death.

Praised be the fathomless universe,
For life and joy, and for objects and knowledge curious,
And for love, sweet love—but praise! praise! praise!
For the sure-entwining arms of cool, enfolding death.

Dark mother always gliding near with soft feet,
Have none chanted for thee a chant of fullest welcome?
Then I chant it for thee, I glorify thee above all.
I bring thee a song that when thou must indeed come,
come unfalteringly.

Approach, strong deliveress,
When it is so, when thou hast taken them, I joyously
sing the dead,
Lost in the loving floating ocean of thee,
Laved in the flood of thy bliss, O death.

From me to thee glad serenades,
Dances for thee I propose, saluting thee, ornaments and
feasting for thee,

¹ *Leaves of Grass*, Walt Whitman, Doubleday Page & Co.

And sights of the open landscape and the high spread
sky are fitting.
And life and the fields, and the huge and thoughtful
night.

The night in silence under many a star
The ocean shore and the husky whispering waves whose
voice I know,
And the sand turning to thee, O vast and well-veiled
death,
And the body gratefully nestling close to thee.

Over the tree tops, I float thee a song,
Over the rising and sinking waves,
Over the myriad fields and the prairies wide,
Over the dense-packed cities all and the teeming wharves
and ways
I float this carol with joy, with joy to thee, O death."

Our fear of death is not only instinctive, but it is fostered by our earliest impressions which are associated with black clothes, sad faces and weeping. A child may be told that a loved one has gone away where he will be happier, or that he has gone to Heaven, but the conduct of those left behind strongly impresses him with the fact that death is very terrible. We shall have to dwell often on the more cheerful aspect of death, as some of the poets depict it, if we are to meet it for ourselves or others with becoming fortitude.

Schiller says, "Man becomes truly moral when the moral attitude becomes his second nature." But it is only by thought and training along ethical lines that man is able to acquire this second nature.

SUMMARY

Happiness is essential to a complete and ethical existence, as much for the benefit of others as for the person chiefly concerned. The average person desires health, wealth, love, work, success, sociality, freedom, knowledge, recreation, religion and righteousness for his happiness. It is not impossible for a person to be possessed of all these blessings at one time. We should decide what we require most for our happiness and if it is within the range of the possible and it will be good for us and not injurious to anyone, we should strive to obtain it. We should not, however, concentrate exclusively on the quest for happiness or expect that we shall find it in pleasure alone or in knowledge alone. Goethe's character of Faust found the highest satisfaction in serving humanity and in the realization that aspiration is endless. Keeping in mind what is pleasant and eliminating what is unpleasant, subordinating lesser pleasures for greater ones, and making other persons happy even to the extent of personal sacrifice, are fruitful methods to produce happiness. Service

for humanity which at the same time develops our highest powers, is practically certain to bring the desired result. If disaster occurs we can only endeavor to make the best of it, trusting to time to heal the wound. Apparent catastrophies are often disguised blessings. Doing our very best and then not worrying helps to create a happy feeling. If we obtain all that we desire our mental attitude will still be of primary importance.

Good health is of vital consequence to us, in spite of the compensations to be found for the physically handicapped. Hygienic measures should be observed but not too constantly dwelt upon. It is beneficial to avoid illness as a topic of social conversation. Mental science exercises are helpful, and when we are ill it is necessary to drop invalid habits with convalescence as soon as possible and orient our mental outlook toward health. Few persons realize to what an extent our mental attitude affects our health. The rules of health may occasionally be broken without detriment by drawing upon our reserve supply of vitality, if we are serving a worthy cause. A wrong mental attitude can foster illness. The quality of our emotions and their proper control are important factors in the maintenance of health. Failure and success both require to be met with equanimity. In order to be well we should

hold a mental attitude that is loving, tolerant, hopeful, courageous and positive.

Socrates held the worst evils of the state to be extreme poverty and extreme riches. It is every man's right if he is willing to work to enjoy a sufficient supply. Extreme wealth is not desirable; a sufficiency for the present and a reasonable guaranty for the future, is wealth, in proportion to individual requirements. Worry will not secure wealth for us and it is unnecessary, but faith that we shall possess wealth, imagination to plan for it, concentration, and the acquirement of knowledge to execute our plans, will bring wealth. What is desirable, however, is not the material form of wealth alone, but wealth spiritually endowed, which implies power and service to others.

Work suitable to our ability and that which is serviceable, is one of the first essentials to happiness. Poverty and crime would be averted to some extent if the government were to provide some way for everyone to find work available at all times. The character of the work we do is not as important as the questions of its serviceability and its being the work which we are best fitted to do. A man's success in his work is the measure of his personality, according to Carlyle. In planning our work the more important tasks should be performed first while the mind and the will are fresh for

them. There is an artificial fatigue point in working which occurs when our first interest flags, but passing this we can work well until we reach the real fatigue point. To work well with others requires the cultivation of discretion, loyalty, courtesy, tolerance and humor. Enthusiasm is necessary to the accomplishment of work of real value.

The most valuable asset to any life is love. Love of family, conjugal love and parental love come first in our lives, though friendship has been said to yield the greatest satisfaction of all the affectional relationships. Some persons are naturally endowed with love for humanity in general, but it is possible for those who are not, to cultivate a spirit of love for all mankind. Greater than faith or hope, the Bible tells us, is love.

The majority of people seek the companionship of the successful, but personal interest shown to those who have not arrived may help them toward success. Wishing and longing is natural to all who are thoroughly alive, as has been pointed out by George Eliot, but she says the world is divided into two classes, the wishing and longing kind and the getting and having kind, and that it is uncomfortable to live with the former. Self-confidence helps us succeed, and it is an admirable quality when not accompanied by conceit. The successful person visualizes success, plans for it,

and works for it. Success should be taken modestly since it is often a transitory condition, and our ability to achieve it is dependent upon Providence as well as our own efforts. There are honorable successes and dishonorable successes. The most lasting success is to have achieved a personality capable of benefiting humanity in a material or a spiritual way. The most successful people are those whose service is the broadest and most lasting.

There is an increasing desire in mankind for freedom even when it increases responsibility. This seems to point to the growth of the soul in those who are striving for an ideal. Independence in judgment and freedom of conduct appear desirable today even at the sacrifice of comfort and the likelihood of making mistakes. It is important in marriage that each partner should respect the personality and individuality of the other.

The desire for knowledge increases with civilization. Moral responsibility should accompany knowledge, otherwise it is dangerous, while without knowledge moral responsibility is limited. Culture, that is development of mind, heart, and will, is what is most desirable. Life is in a sense a school, and although we do not know exactly whither we are bound when we leave it, we hope that knowledge acquired here may be serv-

iceable even beyond our present existence. Some one has said that you do not need to know your destination if you are on the right road.

Recreation is necessary if we are to keep well and to work well. Recreation implies refreshment of body or mind, or both. Active or passive entertainment, change of occupation, following a hobby, or just resting, are usual forms of recreation. After resting from a task or even from some game, we are able to accomplish easily what had become difficult before. Relaxation of muscles and nerves, and the inhibition of thought, induce sleep; just relaxing and entertaining only restful and hopeful thoughts, will renew our strength. Exercising our sense of humor is not to be ignored in mentioning re-creative methods.

To be properly adjusted to sociality, interest in our family, friends and a particular set of people should not be sufficient for us. We should inform ourselves politically so as to exercise our privilege of franchise. We should know different kinds of people and learn something about subjects of significance to mankind in general, such as government, education, war, economics, and religion, since we are world citizens as well as citizens of a country.

Religion is the sunlight of life. Prayer, firmly believed in, will help us to attain what is beneficial. The

atheist and the agnostic are to be condoled, since they miss the assurance and contentment that faith lends to existence.

Righteousness, according to Aristotle, does not depend upon this or that particular action, but upon aim and purpose. What we are is of more importance than what we possess. Virtue, knowledge and character count for more than wealth, position, or fame, in real values. The kingdom of heaven, we are told in the Bible, and the good of our souls, according to Socrates, should be first considerations, and all the desirable conditions of life will follow. We are to look within for the kingdom of heaven and cultivate only right thoughts if we wish to gain in righteousness. The cardinal virtues of Prudence, Temperance, Justice, and Fortitude, furnish a good foundation for righteous character. Prudence is a practical virtue, and we are advised by Marcus Aurelius to go our way content if we are able to determine a wise course of action, but if not, we should seek the best advisers. Socrates called temperance the foundation of every virtue. Kropotkin said that the highest moral aim of man is the attainment of justice. Apropos of fortitude, Seneca declared, "No tree which the wind does not often blow against is firm and strong." The two great fears against which man must contend, are the fear of suf-

fering and the fear of death. Many brave men have conquered the fear of death and if we are to be truly courageous we shall have to do likewise. Robert Browning in his poem "Prospice" expresses the belief that we shall know and recognize in the life beyond, those whom we have loved here. Walt Whitman saw death as nothing fearful, but as happy and natural as life, which he has illustrated in his Carol of Death, from "Memories of President Lincoln." Unless a person is most fortunately endowed, it is only by training along ethical lines that he becomes possessed of the moral attitude so that it is second nature, which Schiller pointed out is to be truly moral.

CHAPTER VIII

THE QUEST OF THE IDEAL

THE two great commandments given to us in the New Testament, as has been mentioned, are "Love thy God with all thy heart and all thy mind and all thy strength" and "Love thy neighbor as thyself." We really understand more about loving our neighbor as ourselves, even when we do not live up to this as entirely as we should, than we do about loving God with all our hearts, our minds, and our strength. If we are to love God in this tremendous way, we shall have to realize that He is perfect. Christ said, "Be ye perfect, even as your Father in Heaven is perfect." So then, if we are to develop our characters to the utmost, so that we are able to give to life and get from life all of which we are capable, here is our task set for us, we must love and aim to imitate perfection.

Unfortunately, striving for perfection, in the eyes of many otherwise worthwhile personalities, does not meet with favor, because inhibitions and negations

have seemed to hedge about those who are virtuous, while they feel within themselves a power, energy and courage, which requires expression, even if sometimes it leads to wrong doing. But negative goodness is that of the moral coward, we are not seeking any such thing. We are seeking to be good as God is good, and He is above all a Creator. No, we must be thinking, feeling, acting personalities to be really virtuous and to develop ourselves to the limit of our capacity. We shall make many mistakes undoubtedly in loving God, the expression of Perfection, with all our minds, our hearts, and our strength, but we must have the courage to face our mistakes, put them behind us and start again, having gained something valuable from our experience, but not making ourselves or others miserable by our dwelling upon our past imperfections.

In the preceding chapter, we found that in striving for perfection, we should look within ourselves. If we can make all perfect within, we shall no longer have reason to complain of external conditions. This does not mean that our lives are to be externally ineffectual; it means that they are to be more effectual than they have ever been before. We are to find within ourselves the spiritual power and the faith that will "remove mountains." Lyman Abbott said, "We are coming to think of God as dwelling in man rather than

operating on man from without." "Know ye not that ye are the Temple of the Living God," said Jesus, and also, "Except as ye become as little children, ye can no wise enter into the kingdom of Heaven." The normal child is full of love, he is also possessed of much faith and hope. With the aid, then, of the three graces, Faith, Hope, and Love, let us see how we may realize greater perfection and power in our daily lives.

Socrates said, "We should set the highest value, not on living, but on living well." He also said, "And I tell you, no better thing can happen to man than to converse every day about virtue and other matters about which you have heard me conversing and examining myself and others, and an unexamined life is not worth living."

Epictetus said, "Can man make this resolve, to stand up faultless? He cannot; but this much he can do; be ever straining towards faultlessness." According to Kant, "It is a fundamental principle that every one must do as much as lies in his power to become a better man, and it is only when he has not buried his innate talent, when he has used the original capacity for good so as to become a better man, that he can hope that what is not in his power will be supplied by a higher cooperation."

The practical application of ethical precepts and

principles is not easy, and if one is to make ethical progress which yields tangible results, concentration and real work are necessary.

The first important step in mental concentration in our striving toward perfection is to visualize perfection as clearly as we can. Think of God as perfection. If you are a Christian, think of Christ as perfect, for He has been the Christian spiritual ideal for two thousand years. Was he not morally, physically, and spiritually perfect? His life was not lived as our lives are lived, and His mission was greater, but in His teachings and His example, we may find inspiration. Let us try and visualize man as spiritually perfect, since we have been made in "the image and likeness of God." We must become conscious of power before we can attain power. Let us believe that we are spiritually strong by the grace of God. If we wish to change conditions in our lives, we must learn to visualize the conditions which we wish to see made manifest. If we wish to acquire certain qualities, we must dwell upon those qualities. Our mental processes attract to us that which we affirm and dwell upon. We should take pains, therefore, to attract only such things as we desire.

Dr. Murray, a mental scientist, related a striking analogy. He said that we must claim for ourselves

only health, wealth, wisdom, and goodness. "If you were riding on a Pullman train, and upon leaving it, the porter should hand you a bag that wasn't yours, you would refuse it, would you not, and insist upon having your own property? That is what you should do if disease, poverty, or sin, or lack of any kind, is presented to you; deny ownership and demand what rightfully belongs to you." This illustrates well what our mental attitude should be toward undesirable conditions or qualities of character, and, of course, it is exactly the opposite from resignedly accepting any adverse conditions as the will of God. Difficulties may be presented to us to try our mettle, but that does not mean that we are not expected to overcome them by means of our faith in the goodness of God.

The following exercises are to give one mental control. Go by yourself and assume a comfortable position. Relax physically. Now relax mentally, think of nothing at all for a moment or two at a time; if you are worried or excited, troublesome thoughts will recur; just drop them again and again until you have lost them. Now concentrate on whatever you will find most helpful for the time being as an already existing condition. Perhaps it is "Harmony," if you are meeting personal difficulties. If you are feeling ineffectual, let it be "Power"; if you are feeling ill,

let it be "Health"; if you seem to lack affection, let it be "Love." Mentally tell your sub-conscious mind to assist you to realize the desired condition. If it is night and you are about to go to sleep, tell your sub-conscious mind to work on your difficulty. It is generally necessary to work on an idea for at least a week before results are noticeable. If they are not then apparent, relegate the word to the subconscious temporarily, but still think of the condition as realizable. If you have chosen wealth, you may not notice external results for some time unless circumstances are already propitious. If you have chosen harmony or a condition which your mental attitude will more readily reflect, you undoubtedly will notice some change in a short time. A good plan is to write the word on which you are concentrating, such as "Happiness" or "Success" and hang it upon the wall where you will see it often.

Since you may be sceptical in regard to obtaining results, let me explain that the sub-conscious mind is your ally and it will assist you without your realizing it. You have often told your sub-conscious mind to waken you in the morning, have you not? And you have visualized, too, how the clock would look when you ought to awaken, and you have awakened at the precise hour, haven't you? And you have had the

solution of some problem come to you like a flash in the morning, when you have been puzzling over some difficulty before you fell asleep? Also you have wanted to remember a name or a fact sometime and could not do so, but it came to you quite unexpectedly. You know you can tell your sub-conscious mind when you want something from the storehouse of memory and it will produce it for you.

The operations of the mind are carried on by two parallel modes of activity, the one conscious and the other sub-conscious. We do not know exactly how the sub-conscious mind operates, although about ninety per cent of our mental operations are sub-conscious and its action is continuous. The sub-conscious mind is of such great value to us that we should make use of it insofar as we can possibly do so. The more we depend upon it, the more easily we are able to perform any action. We are able to do two things at one time through its operation. We can inform it of the fact that we are strong or happy or well, and we find the vital processes are carried on perfectly, and when we tell it that we are ill or tired or sad or afraid, they are unable to operate as they should, and the result is a functional disturbance.

The sub-conscious or subjective mind then is our house of memory and it is responsible for the intui-

tive sense which warns and guides and inspires us. It is also the source of our imagination and our ideals, and it is the important factor in conserving and restoring health, since it controls the vital processes, sleeping or waking. It controls such actions as have become habitual. It functions in a constructive way and on its own initiative, after it has received a positive suggestion from the conscious mind. If we realize to how great an extent this is true, we shall be more careful in regard to our autosuggestions.

The conscious or objective mind, which deals with our outward life, discriminates, reasons, judges and wills. It has power, as we have seen, to impress the sub-conscious mind. Harmonious suggestions, such as those of courage, power, hope, faith, and love, result in beneficent action on the part of the sub-conscious mind which will carry out our plans and ideas, while destructive and false suggestions interfere with its proper operation and create such inharmony as effects all the vital processes. James Allen says, "Cause and effect are as absolute and undeviating in the hidden realm of thought as in the world of visible and material things. Mind is the master weaver, both of the interior garment of character and the outer garment of circumstance." ¹

¹ *As a Man Thinketh*, James Allen, T. Y. Crowell & Co.

To acquire any virtue or to increase a particular attribute in oneself, concentrate in several ways, as has been suggested to improve conditions. Take the quality of Tact, for instance, besides keeping the written word in some form before you, mentally repeat during the concentration period, "I can be tactful; I am tactful." Always be affirmative and positive. Think of the most tactful person of whom you know, if such a person appears also to be insincere, reject the insincerity, and see that thoughtfulness for others is your motive. Jot down in a notebook instances of tact in others, and mentally note your own improvements in regard to being tactful. Check up at the end of a week and see what improvement you have made.

These exercises, to be really helpful should not be treated too lightly or too seriously. The practice of virtues is even more important than the theory, since it is exercise that strengthens us. The most important qualities to be cultivated are not suggested here, because those who are working on self-development know, or will know on consideration, which qualities are essential for their own improvement. It is more important to possess a well-rounded character than to have some striking virtues and some serious faults.

The number of admirable qualities which we look for in a noble and strong character and which it would

be feasible for us to acquire, if we do not sufficiently possess them, are numerous. The following have been selected as the most valuable, but opinion may differ in regard to such a selection. They are: aspiration, adaptability, alertness, amiability, accuracy, benevolence, charitableness, cooperativeness, cheerfulness, conscientiousness, courtesy, culture, courage, endurance, efficiency, economy, forbearance, faithfulness, generosity, honorableness, humility, hopefulness, humor, honesty, imagination, intelligence, initiative, integrity, justice, judgment, knowledge, kindness, loyalty, liberality, modesty, moderation, neatness, nobility, optimism, orderliness, observation, prudence, patience, promptness, perseverance, reliability, resourcefulness, sincerity, strength, sociability, self-respect, self-reliance, self-sacrifice, self-control, sympathy, trustworthiness, tolerance, thoughtfulness, tact, truthfulness, temperance, unselfishness, and virtuousness.

Stanley Hall, in his book "Morale," says that the most perfect character in the world who knew himself as such would be intolerable. But if a person were perfect, he would be possessed of the humility which we should always feel as finite beings and credit God with what virtue he had been able to acquire. It is true that we may not love those who are reputed to be faultless, but that is because they cannot be so.

If we want to realize how important it is for us to perfect ourselves as nearly as possible, in contradiction to those who believe that "Know thyself" is a form of introspection of doubtful benefit, let us just for once think how we feel toward the faults of others, how discouragement, insincerity, injustice, thoughtlessness or other faults in others are prone to affect us. Knowing this, we should concentrate on the removal of those faults or whatever faults we possess, and in studying others also as being fully as interesting as ourselves, try to dwell on their good points and their virtues and view their shortcomings with tolerance. People are apt to live up to what is expected of them, and we assist others by thinking the best of them that is possible.

There is no likelihood of our achieving perfection; our ideal will always precede us and we shall become aware that our journey is probably "onward and upward forever." When we meet with success in striving to improve one quality and we begin to congratulate ourselves thereon, some other quality may require cultivation or we may find that we have some other failing which we had not noted.

In advising concentration on virtues or conditions which we hope to achieve, for several minutes every day, and the watching for results in the acquirement

of virtues, the author is presupposing that the experimentalists are busy persons and that work, recreation, and sleep keep them well occupied, but that there will be some opportunity for them to look without as well as within, upon the virtues of others, the beauties of Nature and Art, and that love for God and love for their neighbors will prevent their becoming self-centered or self-righteous.

Self-analysis, then, with the idea of reaching some ideal, is beneficial, but care should be exercised that introspection with the motive of character improvement does not lead to priggishness and to the view that the development of moral character is of more importance than the persons, acts, and events that influence it, the end being not character development as an only aim, but that we may be capable of higher service and exert a better influence in the world.

SUMMARY

We are commanded in the Bible to love God with all our minds, our souls, and our strength. In order to love God thus supremely, we must realize that He is perfect. To develop our characters to the utmost, we must aim at perfection since we have been made "in the image and likeness of God." This means that we are not to be merely negatively good, but that we must

be creators, vitally alive and active. We shall make mistakes but these we must have the courage to face and go on in the light of the experience which we have gained. We must find within ourselves the faith that shall remove mountains. With the aid of faith, hope, and love we must ever be striving nearer to perfection. We have many authorities for self-examination and character improvement. Mental concentration and real work are necessary in order to make progress in ethical self-development. By visualizing God as perfection, we help to make the ideal real to us. Concentrate upon Christ as perfect if you are a Christian. Let us try to think of man as made in the image and likeness of God and therefore spiritually perfect. We must become conscious of spiritual power in order to exercise it. We attract to ourselves that which we visualize and dwell upon. We should deny possession of qualities and conditions which are undesirable, as a mental scientist illustrated, and claim what is beneficial. By certain concentration exercises we can influence conditions in our lives. Relax physically first and then concentrate upon any desired condition as an already existing fact. Direct your sub-conscious mind to assist you to bring about the desired condition. By writing the concentration word where you will frequently see it, results will be hastened. It is usually

necessary to concentrate on a word for a week before results are noticeable. If they are not then apparent, relegate the word to the sub-conscious temporarily, but still regard the condition as realizable. If you have chosen wealth, for instance, you may not see any external results in that time unless circumstances have been propitious. If you have chosen harmony, you undoubtedly will soon note a change in conditions. You have had proof of the ability of the sub-conscious mind in waking you in the morning and in recalling facts. The sub-conscious mind can aid us in many ways. It is our memory storehouse and it controls the vital processes. It is responsible for our intuitive sense and it is the source of our imagination, aspiration and ideals. The sub-conscious, or subjective mind, controls habitual action, and it functions constructively on both the mental and the physical planes, when it has received a suggestion from the objective, or conscious mind. The objective mind discriminates, reasons, judges and wills, and is capable of impressing the sub-conscious mind. James Allen declares the mind to be the master weaver, both of the garment of character and the outer garment of circumstance. By concentration, mental suggestion and practical application, we are able to develop certain qualities in ourselves as well as improve conditions by that method.

The practise of virtues is even more important than dwelling upon the theory regarding them, because it is exercise that strengthens. Each individual knows which qualities it is important for him or her to develop. It is important to have a well-rounded character. The qualities which we look for in an estimable person are numerous. When we consider the faults of others, we immediately realize the importance of the eradication of our own. We should be more lenient toward the faults of others than toward our own. While we shall improve ourselves by dwelling upon and practising virtues, we shall not achieve perfection as our ideal will always precede us. It is necessary to think upon the virtues of others, beauty in nature and art, and to love God and our neighbors adequately, in order to prevent becoming self-righteous and self-centered in concentrating on moral development. The persons, acts, and events which influence our characters may be of more importance than our character progress, and our aim should be, not only the development of our personalities, but to be of higher service by becoming a better influence in the world.

CHAPTER IX

PRINCIPLES OF NURSING ETHICS

Nursing as practised by graduate, registered nurses is not only a ministry, it is a profession. It involves work which requires, when faithfully performed, an absorbing interest which often produces results of greater importance to human welfare than can be estimated in monetary terms. To be successfully followed, nursing requires a liberal education and mental as well as manual proficiency. It also requires special and expert preparation; the physician or surgeon is dependent upon the keen observation of the nurse and the exactitude of her reports in the treatment of his patients, and the nurse is responsible for wisely meeting emergencies that arise in his absence, which presupposes on her part a high degree of conscientiousness, intelligence and knowledge. The professional nurse is trained to protect others and herself from infection and she must often play the rôle of teacher of the subject of hygiene.

Before practising his profession, a graduate in medicine is required to take the Hippocratic Oath which embodies the ethical principles of his practise. The moral obligations of a nurse are correspondingly important. An adaptation of this Oath, the Nightingale Pledge, includes the ethical principles to which every loyal follower of the art to which the lady of the lamp so gloriously lighted the way, should be able to subscribe. The Nightingale Pledge is as follows:

"I solemnly pledge myself before God and in the presence of this assembly: To pass my life in purity and to practise my profession faithfully. I will abstain from what is deleterious and mischievous and will not take or knowingly administer any harmful drug. I will do all in my power to elevate the standard of my profession, and will hold in confidence all personal matters committed to my keeping, and all family affairs coming to my knowledge in the practise of my profession. With loyalty will endeavor to aid the physician in his work, and devote myself to the welfare of those committed to my care."

These principles apply equally to the student and to the graduate nurse, to nursing in the home, in hospitals, or in public health work. In hospital work, however, there is an important ethical obligation which

is apparently more related to manners than to morals, yet without the observation of which a nurse's conduct runs counter to the principle of observing the welfare of those committed to her care; professional etiquette is to the hospital what social etiquette is to the drawing-room; it insures harmony. Nursing etiquette includes courtesy to all and special consideration shown to superiors, even to refraining from criticism of those in authority. The reason for this is the necessity for discipline which is as important in hospital life as in the army. As few obstacles and difficulties as possible should interfere with the smooth running of an institution the most important function of which is the care of those who are ill.

A somewhat shorter statement of essential nursing principles might be: I will be loyal to the physicians with whom I work. I will practise my profession in uprightness and honor, and aid its members, officers, and institutions. I will keep secret information that comes to me in the practise of my profession. For the good of the sick I will abstain from all that is harmful and will do for them the utmost in my power, according to my judgment and ability.

Nurses who live up to the ethical principles of their profession are those who follow an ideal and so are able to say:

"May I reach
 That purest heaven, be to other souls
 The cup of strength in some great agony,
 Enkindle generous ardor, feed pure love,
 Beget the smiles that have no cruelty—
 Be the sweet presence of a good diffused,
 And in diffusion ever more intense.
 So shall I join the choir invisible
 Whose music is the gladness of the world."

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